



Quis in seculo peccavit enormius
Paulo? Quis in religione gravius
Petro? illi tamen per pœnitentiam
assequuti sunt non solum Ministeri-
um, sed Magisterium sanctitatis.
Nolite ergo ante tempus judicare,
quia fortasse quos vos laudatis, De-
us reprehendit, & quos vos repre-
henditis, ille laudabit, Primi no-
vissimi, & novissimi Primi. Petr.
Chrysolog.



Quis in seculo peccavit enormius
Paulo? Quis in religione gravius
Petro? illi tamen per pœnitentiam
assequuti sunt non solum Ministeri-
um, sed Magisterium sanctitatis.
Nolite ergo ante tempus judicare,
quia fortasse quos vos laudatis, De-
us reprehendit, & quos vos repre-
henditis, ille laudabit, Primi no-
vissimi, & novissimi Primi. Petr.
Chrysolog.

THE
PENITENT DEATH
OF A
WOEFULL SINNER

OR,

The Penitent Death of *Jo. Atherton*
late Bishop of Waterford in Ireland.

Who was Executed

At *Dublin* the 5. of Decemb.

1690 With some Annotations upon
severall passages in it. — 1.

As also

The Sermon, with some further en-
largements, preached at his Burial. — 73.

By *Nicholas Bernard* Doctor of Di-
vinity, then Preacher of *St. Peters*
Church in *Drogheda*
in Ireland.

The third Impression reviewed
by the Author.

As also the Authors farewell Sermons
to his Pastorall Charge at
DROGHEDA, — 167.

London, printed by *R. Ibbison*, and are to be
sold by *A. Williamson*, at the Queens Armes
in *St. Pauls Church yard*, near
the West end 1691.

Revised by the Author. Aug. 14. 1693.

THE
PENITENT DEATH
OF A
WORTHY SINNER

OR
The Penitent Death of J. N. A. A.
The Death of J. N. A. A. is related
Who was a sinner
At the time of his death
Which from a sinner was
A sinner who was a sinner

The sinner who was a sinner
The sinner who was a sinner
The sinner who was a sinner
The sinner who was a sinner
The sinner who was a sinner
The sinner who was a sinner
The sinner who was a sinner
The sinner who was a sinner

A sinner who was a sinner
A sinner who was a sinner
A sinner who was a sinner
A sinner who was a sinner
A sinner who was a sinner
A sinner who was a sinner
A sinner who was a sinner
A sinner who was a sinner

Handwritten notes and signatures in the left margin, including a large signature at the bottom.

TO THE MOST
Reverend Father in God,
James Usher
Arch-Bishop of *Armagh*,
Primate of all *Ireland*.

My Lord:



hese little Tractates,
as they derive their
being from your
Lordships command;
so (like rivolets to the Sea)
doe they retorne to you again.
Accept them as the first fruits
of your owne Industry upon
the Author, who must ever
acknowledge he owes him-
selfe also. What (a) *Paulinus*
writes to St. *Augustine*, *Os tu-*
um fistulam aquæ vivæ, & ve-
nam fontis æterni merito dixe-
rim, cujus desiderio sitivit in te

a Epist. 3. 16

The Epistle Dedicatory.

b Eras. in
 Ep. ad Arc.
 Toled. an.
 op. August.
c Ibid.
 Quasi De-
 us voluerit
 in Augusti-
 no ran-
 quam in
 unâ tabulâ
 vividum
 quoddam
 exemplar
 Episcopi
 represen-
 tare omni-
 bus virtu-
 tum nu-
 meris ab-
 solutum,
 &c.

*anima mea; & ubertate tui flu-
 minis inebriari terra mea con-
 cupivit;* was the cause of my
 thirsting also, and the Load-
 stone that gave me a happy
 draught many yeares agoe
 out of my native soyle into
 this Kingdome, which, me
 thinkes, this yeare by your
 absence hath suffered a great
 Eccllipse. That which is rela-
 ted of the fore-named Father,
 (b) *Mensam habebat hospitibus
 expositam, sed frugiferis sermo-
 nibus, magis quam exquisitis e-
 duliis opiparam, semper de re
 quadam frugifera commentaba-
 tur, ut non minus animi convi-
 varum reficerentur quam corpo-
 ra,* is so well knowne to be
 your daily practise, that it
 needs no further application;
 (c) and Erasmus his descripti-
 on

The Epistle Dedicatorie.

on of him, by what St. Paul requires in a Bishop, seemed to me in the reading (*mutato nomine*) to be your owne *Piety*, by which if some others in this age had been drawne, I beleeve the office had never been so much as questioned.

This and much more is no newes to (d) *Strangers*, whose large relation from abroad

Fred. Spanhemius, Dub. Evang. p. 2. Ep. Dedicat. *Ingenies tue virtutes, Summe Usseri, non vestro tantum orbi nota sunt, sed et nostro, &c. ea certe pietatis*

& eruditionis tuæ apud nos est estimatio ut Usserii nomen, &c. *Quanta Genevæ nostræ nominis tui sit claritudo, &c. P. Bertius (in Tab. Geogr. in descript. lagien en Irlande p. 113.) famesse pour la présence de Jacobus Usserius Theologien homme de grande erudition, & piete, & sur tout celebre par ses escrits natif. de Dublin. Il. Causa bonus ante lib. de Eccles. Christi. success. ann. 1612. eis ΙΑΚΩΒΟΝ ΟΥΣΣΕΡΙΟΝ ἀνδρα πολυμαθέστατον καὶ ὅσι παλαιὰ ἔχων μαρτύρων ἐκκλησιαστικῶν δεξιότατον, &c. Abrāh. Scultetus, ibid. ad gent. Jesuit Epigram. Ecce tibi extremi designant fixa Britannī Tempora quos inter fulget hic Ussurius, Gerard. Vossius de vit. Serm. p. 44. Reverendus. Ja. Usserius Armach. Archiep. & universi. Hyb. Primat. in laudatiff. op. Antiq. Brit. &c. Summa summi viri & undecunq; doctiss. merita de Eccles. & tota Rep. Literaria nunquam finitur ut non æternum ab omnibus literarum manibus memoria gratā*

The Epistle Dedicatory.

gratâ celebratur. Id. de eodem, de sciens. Mathem. p. 309.
quo de viro verum diuinarum humanarumq; peritissimo ni-
hil possum dicere tam sublima quis ejus id viris superet,
ibid. p. 446. viri vasta eruditione, nec sine laude nomi-
nandi, Bochartus, p. 2. Geog. sac. p. 726 & Sympli-
cus Synopf. loc. script. p. 140. Magnum illum Usseri-
um, Alex. Morus, in Orat. habit. Genevæ, Ep. dedi-
cat. Excellentiss. Dei seruo Jacobi Usserii Arch. Ar-
mach. totius Hyb. Prim. Dis. quæstum inveni tandem
Patronum Calvino dignum; Reverendiss. vir Dei Ego
te seculi nostri Athanasium vocare soleo. Licet enim, hoc
encomium, quod Nazienzenus tribuit Athanasio tibi redere,
vid. ΑΙΤΕΛΙΚΟΝ ΤΟ ΕΙΛΩΣ ΑΙΤΕΛΩΤΕΡΟΝ
ΤΗΝ ΔΙΑΝΟΙΑΝ vir maxime non te majorem utiquam
ipsa sedes Armachana videt rebus florentibus quam nunc
Londinum in mediis arumis. Tuum pectus Bibliotheca
spirans. Tu Britannia quod Augustinus Hippo. Vale
maximum Britannie decus, an. 1648. Ludovicus de Deu.
Animadvers. in Act. Apost. Ep. dedicat. Clariss. Doctiss.
& Ornatiss. & æternâ memoriâ digno prefule Ja.
Usserio, &c. vir maxime, Wilhelmus Langrus, Sue-
cus de An. Christi, p. 180. de eodem, vir in omni anti-
quitate presertim Ecclesiast. longe versatissimus &c. Paul.
Testardus Bleffensis. de Nat. & grat. p. 425. ut obser-
vavit seculi & Ecclesie decus eximium Reverendiss. Ar-
chiep. Armach. Cambdenus in Britannia, p. 752. Hæc
de Dublinia, quorum plurima diligentia & Doctrina Ia-
cobi Usseri Cancellarii, Eccles. S. Patricii, qui annos varia
Doctrina & judicio longe superat, me debere agnosco, an.
1607. Henr. Spelmannus, in Gloss. p. 191. Litera-
rum insignis Pharus, D. Jacob Usserius Mediensis Episco-
pus, Joan. Selden Marm. Arund. in edit. causa. Reve-
rendiss. Antistes Ia. Usserius Arch. Armach. vir summâ
pietate,

The Epistle Dedicatory.

pietate, iudicio singulari usq; ad miraculum Doctus & li-
teris superioribus promovendis natus, &c. D. Predeaux de
mille annis Apocal. Peti possunt a locupletiss. solida eru-
ditionis & totius antiquitatis Gazophylaco Arch. Ar-
mach. de Eccles. success. &c. Davenantius Ep. Saris. ad
pacem exhort. de eodem. vir singularis pietatis, & omni-
gena eruditionis laude illustratus, vid. Epist. Arnoldi
Boorij contra Capellum, & Append. ad Buxtorf. D.
Armach. omnigena ac reconducere eruditionis laude, lingua-
rumq; orientalium peritia plane singulari inclutus, &c. il-
lud venerabile toti Europæ caput, &c. si seposita authori-
tate illa qua apud omnes pollet maxima, &c.

may prevent any further at
home, only 'tis no flattery to at-
test it. Your continued Motto,
(e) *Væ mihi si non evangelizave-*
ro, - both in your Episcopall
and Archiepiscopall seals, is
as worthy of memory, as imi-
tation, where that *Woe* may
light I know not, but surely
St. Pauls (f) *reposita est mihi*
corona, will be your portion.
Be still the Honour of your
Nation, the sacred first fruites
of this Colledge of Dublin,
the

e 1 Cor. 9.
16.

f 2 Cor. 4.
8.

The Epistle Dedicatory.

the Prime light of this our Israel, where (according to Joshua's wish) you may like the Sun *stand still* in the Firmament of our Church, *till* all the enemies of it, be made its *foote-stoole*. So prays

*Your Lordships most humble
and devoted Servant.*


N. BERNARD.

Drogheda, April 28.

1641.

To

To the Reader.

 According to my directions in some particulars you have here presented this penfive Relation, finished long agoe, but delayed the Presse hitherto, by some unusuall miscarriage. Howsoever it falls out to be as seasonable now. Had I been commanded this service sooner, you might possibly have had some other usefull passages remembered. As it is, for the Matter, beleve it to be wholly true, as comming from one, whom no relation whatsoever can suspect him partzall. For the Style, the plainer it is, the more fitting a Narration, and I have the rather affected it, that the profit intended might be of a further

To the Reader.

further extent. Reade it with
shunning these two rocks, Pre-
sumption and Despaire. The
former by the difficulty and ha-
zard thou shalt finde him labour-
ing in at first; the latter, by that
Mercy he obtain'd at last, where
you see Gods speciall worke, mag-
nifie it, any blessed change in a
sinner, rejoyce at it, any thing
exemplary for your selfe, be not
your owne enemy so much as to
slight it. Let God have the Glo-
ry, you the benefit, the Church
clear'd of scandall, and he hath
his desire, who is

Yours in him, by whom
are all things.

N. B.

Errata.

P Ag 3. l. 28. *lege* nutritur, p. 4. marg. l. 3. jejunium, l. 16. omni, p. 19. l. 13. we had, from p. 81 to 96. a mistake of the title, p. 100. m. l. 2. ens qui, p. 102. m. l. 17. tractare, p. 114. l. 14. 8, p. 124. l. 7. descend, p. 135. m. l. 14. queritur, p. 153. l. 24. nay, p. 158 m. l. 25. ad. p. 160. m. l. 1. amari- tudinem, p. 185. l. 5. found, p. 201. l. 9. co- habit, p. 210. l. 16. rast, p. 234. l. 19. Roma- nes, p. 242. l. 2 ad: p. 262. l. 18. *dele.* to, p. 272. l. 26. was for, p. 284. l. 21. *dele* i.e. p. 287. l. 26. *dele* and.

A
Relation of the penitent
death of

John Aiberton, late Bishop of Wa-
terford, in Ireland:

EOr his Arraignement, though it held long, I heard it not, only his carriage then, is by all condemned, and it is not my intent in the least measure to excuse it. The subject of this Discourse is only to declare, how afterwards he judged, and (a) condemned himselfe, and so we trust is not condemned of God. How he deeply repented and cryed to Heaven for pardon, whereof he received a rare memorable Testimony, as we shall heare afterward.

Penitent sinner: *Parcamus huic homini, quia ipse sibi non pepercit, agnoscamus, quia ipse agnoscit, conversus est ad puniendum se, convertar & ego ad liberandum in Psal. 84.*

(a) 1 Cor.
 11. 32. 33.
S. August.
 produceth
 God thus
 saying
 from Hea-
 ven to a

On Saturday in the afternoone, being the 28. of *November*, and the next day after his Condemnation, I went to see him first, when having had some speech with him of the Scandall of the Fact, Justice of the Sentence, Misery of his Condition without Repentance, (of each of which he heard me long with silence) at length he asked me, if I were sent by any to him, when he understood I was not, but that I came of my selfe, he took me by the hand, and replied, *I was very welcome to him*, beleeved I had no other end but his good, that indeed he had been moved to send for me, but being thus come of my selfe, he took me as sent of God. He acknowledged his stupidity and senselesnesse, desired me to take a further liberty of Speech unto me, to preach the Law to him, to aggravate his sins by the highest circumstances, that he might grow but sensible of the flames of Hell. In subjects of this nature we spent near an houre, when I left him plyable, only with this assurance, that

in Christ his sins were pardonable. His request then was, that I would not leave the Towne till I left him in better case, than as he had begun, so he would continue to open himselfe unto me, and would in all things be ordered by me, and prayed me to see the end of him; to which I yeelded.

As a Preparative to the maine, I adviled him to lay aside his rich (d) clothes, and to put on the meanest he had. To let the Chamber be kept (e) darke: To deprive himselfe of the society of any (f) company, but such as came to give him spirituall counsell, and so to commit himselfe close prisoner to his owne thoughts, that if upon necessity any meat was brought

(d) Ionah 3.
6.
Exod. 33.4.
Pœnitentes serico
& purpura
induti.
Christum
induere
sincere non
possunt.
Cypr.

Qui Deo appropinquat, non vult ornata, sed morum. Aug. (e) The light is sweet, and a pleasant thing it is, for the eyes to see the Sun, Eccles. 1. 7. The light of the eyes rejoiceth the heart, Pro. 15. 30. (f) Lam. 3. 18. He sitteth alone and keeps silence, Ecc. Zach. 12. 12. Every family apart, &c. Peter went out of the company and wept, Luk. 22. 62. Quem discipulis permixtus est turbis, & in multitudine fluctantium voluntarius, non vacat Deo, nec potest esse sanctus. Origin. Johannes in Eremita, Christum expectat in solitudine. S. Chrysost.

(g) 1 Sam.
12. 16, &c.

Hejunium
purgat
mentem,
subjicit spi-
ritui car-
nem, cor
facit con-
tritum, &
humilia-
tum, con-
scientia

nebulas disperdit, Aug. in serm. de Iejun. (h) Ioh. 19. 41.
Ioseph of Arimathea had his Sepulchre in his Garden;
Miser homo quare omnia hora te non disponis, cogita te
jam mortuum, quoniam sis necessitare morituum, cogita,
qualiter oculi vertentur in capite, venae rumpentur, cor
scindetur, &c.

unto him, he should eate it in a soli-
tary way alohe; And chiefly to give
himselfe to fasting, (g) even to the
afflicting of his body, which he had
so pampered, as a meanes to effect
the sorrow of the Soule. To have his
(h) Coffin made, and brought into
his Chamber, which howsoever they
were but small things in themselves,
yet altogether were very conduible
to a further end, as he acknowyledged
afterwards.

The way which inwardly he took
for the obtaining of godly sorrow was
this, he first entred into a serious and
speciall consideration of all his sinnes,
in thought, word, and deed, whether
of Omission, or Commission, against
God, or man, which he drew out ac-
cording to the severall breaches of
each Commandement, and for his
memory;

memory, by his pen put all into one
(m) *Inditement*, wherein he might at
once, as in a glasse, view the face of
his soule. After this rough draught,
that he might be the more astoni-
shed, he gave each of them their mar-
ginall aggravations, whereby they be-
came exceeding *sinfull*, by the circum-
stances of time when, place where,
and person against whom, done a-
gainst the light of knowledge, often
checks of conscience, many reasonable
Admonitions in publike and private,
notwithstanding the apparent hand of
God in severall crosses, speciall mer-
cies, unexpected preservation. Then
he considered with what *presumption*
he had sinned, even before Gods face;
though he knew he was by him, and
his eye on him all the while. What
hardnesse of heart after it, though he
could not but know God was angry
with him, yet (n) *continued* his impe-
nitency as if he were carelesse whe-
ther he were pleased or no: (o) *His*
publick reprovings, and sharpe censu-
ring others for the same faults (which

(m) In Tri-
bunal
mentis as-
cende con-
tra te, &
reum con-
stitute ante
te, noli te
ponere
post te, ne
Deus re-
pneat ante
te Aug.

(n) Non
dolere
quia pec-
caveris
magis ira-
sci facit
Deum, quā
illud pec-
catum,
quod ante
perpetra-
veris. & hiey.
in Mat.

(o) Simu-
lata sancti-
tas est du-
plex ini-
quitas, Aug

See Rom. 2.

1, 2, 3. 21,
22, 23.

(q) See A-
mos 1. 2.

For three
transgressi-
ons, and for
four. &c.

(r) Peni-
tentis est

concom-
plani quid
ipse sit,

quid intra-
se, quid ex-
tra, quid in-
fra, quid

supra, quid
contra,

quid ante,
quid postea
sit, Chrys.

de symbol.

himselfe had been guilty of. His of-
ten relapse after secret vowes in sick-
nesse, after a more solemne bond in
receiuing the Sacrament of the Lords
Supper, each of which finnes so often
(q) reiterated, added to the heape,
as multiplying of the same figures
doe in numbers. Upon this, in the
next place, he made a stand with
himselfe, in thinking what a misera-
ble condition, he must needs be in, if
he should thus dye in his finnes, viz.
A lost and undone man for ever. He
strongly imagined with himselfe, as if
he now saw the day of Iudgement
set, heard the Trumpet sounding, the
Voyce crying, *Arise ye dead*, as if
he (r) beheld the graves opening, the
earth and sea like Gods Goale, gi-
uing up their Prisoners, our Saviour
upon his Throne, in flaming fire, both
Judge, and Witnesse, every mans life,
and his among the rest, reading be-
fore men and Angels, and a finall
sentence pronouncing upon his body
and soule, Hell accordingly with
his wide mouth enlarged to receive
him,

him, those spirits of darknesse ready to seize on him, &c.

These thoughts, and the like, had their worke upon him in some frights and astonishments, but a spirit of Contrition and Compunction hee complained, was farre from him. How often did I heare him yet crying out, *Oh! can you give me any receipt that will worke my heart into tears and sorrow.* The eye of his understanding, he confessed, was sufficiently enlightened, his conscience awakened, but still his heart, and affections were hardened. *All my friends, saith he, that assisted of me, have forsaken me, what if God with-draw his Grace from me, what shall I doe?* And so desired me to speake to any in the Towne, whom I thought would be compassionate of his condition, to (1) pray for him for which he thought there was more cause than for any bodily sicknesse. And here by his owne experience (whatsoever he had before uttered) he found the vanity of that doctrine of *Free-will* naturally in man to any sa-

(N) Plenis-
sima pecca-
torum ob-
tinetur ab-
lutio,
quando to-
tius Eccle-
siae una est
oratio, imo
duorum vel
trium san-
ctorum pro
consensu
omnis
populi. Co-
rino. Dami-
nus. pre-
standa pro-
missa,
praecepta
est ratio
utilitatis
ubi vigilat
cura com-
munis.
Leo.

Et si datum fuisset voluntati, posse stare, ne caderet, non tamen resurgere si caderet, potes a te deficere, sed te ipsum reficere non potes, ille reficit, qui te fecit,
Aug. in Psal. 94.
 u. A. 5.
 31. A quo homo habet ut sit, apud illum habet ut bene sit,

Aug.
 * Zach.
 12. 10.

* Zach. 13.

ving good, that (1) though it be in his owne power, thus to kill himselfe, yet it is not to make himselfe alive againe. How firmly did he now betoeve Repentance to be the (u) gift of God, that it is he that worketh the will and the deed? How happy did he apprehend those that had broken hearts, though not bound up againe with comfort, And how unhappy such, whose hardened hearts could not repent, though swimming in all earthly contents? And yet herein he had a dowe of hope, that his dry soule in time should be watered with this dew of Heaven, in that God did not give him over with Caine unto despaine, but still he stuck to his first Principle, that mercy was attaineable, his sin pardonable. The thing he only wanted was Gods act in (x) pouring upon him that Spirit of Grace, and supplication, whereby he might mourne, and be in bitterness of weeping for them: he saw there was a (y) fountaine of salvation opened to him for sinne and for uncleannesse; but his case was like

like the poor impotent man at the (2) pool of Bethesda, wanted one to put him in; his first supporter in this case was that of Nehemiah, we desire (a) to feare thy Name, that of our Saviour, Thou (b) that art heavy laden and (c) whosoever will, whosoever is a thirst, let him come; And indeed this was some change in him, before he was wont to fling the thoughts of greife out of his mind, did his utmost to put them from him; Now he bewailed their absence, he grieved that he could not grieve, To be altogether insensible, is very opposite to the state of Grace, but to be sensible of an Insensibility, proceeds from some already. The sight and sense of sinne was some pledge of a further perfection, at least, that God had not given him over unto death, as Manasse's wife said to her husband, if (e) the Lord were pleased to kill us, he would not have shewn us this much, nor told us such things as these.

In this wrestling with God for repentance, and such a measure of godly

z Job. 5. 7.

a Neh. 1. 11

b Mar. 11. 28

c Job. 7. 37

Rev. 22. 17

clud. 13. 23

f Necessaria est penitencia, quæ aut æquet criminâ aut excedat. Hieron.

g Quia tuus plenus non sum ideo mihi oneri sum. Aug.

ly sorrow, that might be (*f*) proportionable for so great a sinner, was Monday, and part of Tuesday spent by him: When in the afternoone upon some further discourse, the sore of his soule being now ripened, burst forth; and his mind being (*g*) a burthen to himselfe, hee unloaded his Conscience to me in some particulars, but with such a flood of tears, casting himselfe down to the ground, taking me by the hand & desiring me to kneel downe with him, and pray for him; that I have never seen the like, whereas before he could swallow grosse acts without trouble; now onely the thoughts of his heart, put him to a most grievous Agony, that astonished me, and wrung many teares from my selfe.

And here tis observable that, as a Flint is sooner broken upon a soft bed, then on a hard floore; so the representing unto him, the most compassionate mercifull Nature of God, willing yet to be friends with him, so apt to forgive and forget all injuries, I say, the

the opening unto him the infinite (1) sweet disposition of him, whom he had offended, caused this holy indignation against himselfe, and was a meanes to melt him into an entrance of this happy condition: according to the Argument of the Apostle, Rom. 12. 1. as elsewhere.

Now after this by some interruption of other Company, I was compelled to leave him till late at night, when visiting him againe, I found him getting further ground of himself, and that time was the first I heard him pray, the main subject being a sorrowfull, large confession of his vilenesse, with deepe aggravations, prevalent arguments for mercy, hearty thankfulness for any beginnings of breakings in him, and sending a Brother willing to beare the burden with him, which with divers others were so aptly and fully exprest, and in that latitude, that as it was beyond my imagination, so it wrought much upon my affection, and this was the first time he said, he ever felt indeed what

Melius est
de miseri-
cordiâ Dei
rationem
reddere

quam de
infirmitate

Chrysost. in
Mat. Sæpe

quod non
coram

quod fer-
tim non

subditi,
blandi-

menta
flexarunt

Cassiod. in
Psalm 19.

et
et

et
et

et
et

et
et

et
et

et
et

et
et

* In orati-
 one mul-
 tu n loqui-
 non est
 semper
 multum
 precari; hoc
 enim est
 seruet
 cordis in-
 tentione
 pulsare, &
 plenumq;
 plus gemit-
 ibus, quam
 sermoni-
 bus agitur,
 plus fletu,
 quam affla-
 tu, Aug.
 o Q quam
 dura sunt
 ista mihi
 quæ loquar
 quoniam
 me ipsum
 loquendo
 seruo, Hugo.
 p Iob 42 6

what belonged to prayer : He had
 said one over often as others usually
 do, but he found a great difference be-
 tween that and the (n) *spirit of prayer*,
 and so we parted for that night,

The next day he desired we might
 keep together in the nature of a *Fast*,
 when no body came to him but my
 selfe from nine of the Clock, till be-
 tween three and foure in the after-
 noon, which he set apart for the finish-
 ing what he had begun before. Such a
 countenance of (o) *a perplexed soul* did
 I never see, as his seemed to me that
 morning at our first meeting, so sore
 had the weight of his sins pressed his
 feeble Conscience, that night in a pri-
 vate *Audit* between God and Himself.

At our entrance, he desired me a-
 gaine to stirre up in him a further ap-
 prehension of his wretched Condition,
 how odious his sinnes had made
 him in his sight, with whom he had
 now to doe, that the nearer he drew
 to God, the more he might, like (p)
Iob, *abhor himselfe*, to use his owne
 words, *I pray* (saith he) *deale truly,*
freely

freely and impartially with me. Look not upon me, as one that hath had some blemish in the Church (from which I am worthily fallen) but as upon the most abject, base person in the world; He was resolved to set himselfe as before Gods Tribunal, and to powre forth his heart fully unto me, the thing he onely desired, was a further spirit of Compunction, that his eyes might be like Jeremiahs, (c) a fountaine of teares; to weep day and night: After some such instructions as he had desired, he fel upon his knees with a most affectionate prayer, in the acknowledging of Gods Omnipresence and Omniscience, infinite Wisdom and Justice, &c. praying for a further sense and sorrow for those sins which he was now about to rip up without any extenuation or concealing, and to set open his heart indeed in a plenary particular Confession of all his finnes he could remember from his youth till now, [The heads of which he had for his memory penned,] but with such (r) bitter (i) Teares, such sorrowfull sighs,

q Jer. 9. 1.
r Perum
tet negan-
tem amara
restituere
lachrymas,
non inven-
nio quid
dixerit, sed
quod flevit
amarè; et
similiter la-
chrymis
diluere culpa
Amb.

f O lachry-
ma humilis
tua potest-
tia, tuum
regnum.
vincis in-
vincibilem
ligas omni-
potentem,
Ec. Hieron.

Jer. 3. 19.
 He putteth
 his mouth
 in the dust,
 if so bee
 ther may be
 hope, &c.
 Doleat
 non potest
 consolari,
 qui non
 concordat
 dolori, quia
 eo ipso
 quod
 incoerentis
 afflictione
 discrepat,
 minus ab
 illo recipi-
 tur: ferrum
 ferro non
 conjungi-
 tur, si non
 utrinque li-
 quetur, &c.
 Grego. in
 Moral.

23 Cor. 5. 19

Ubi pater-

familias est

largo,

dispensator

non debet esse

austus, si

Deus benignus,

fights, The whole time either upon his
 knees or (1) prostrating himselfe upon
 the ground, as cannot be expressed:
 Which tooke so with me (u) as I we-
 pt more at the losse of my dearest
 friend: And in Conclusion after he
 had thus unlocked [to use his owne
 words] the Magazin of his sinfull soul,
 [for which his shame was as evident
 as his griefe] he intreated me, if I
 could discerne any true penitency in
 him, and judged him to be in the
 state of pardon (x) To pronounce it to
 him in Christs stead, that it would
 be some comfort to his Conscience
 for me to declare so much unto him:
 But what teares fell on both sides, how
 hee prayed both before and after,
 that God would ratifie it in Heaven,
 and scale it inwardly to his Soul, can
 scarce be imagined.

Now however he found some pre-
 sent ease in this emptying himselfe of
 himselfe, yet still he grew very jea-
 lous, that he was not yet come to
 that depth of sorrow requisite for so
 large, dispensator non debet esse austus, si
 Deus benignus, quia sacerdos austerus, Chrys.

great

Great a sinner. The feares and troubles of Francis Spira he wished for, whose life and death he had a great desire to read, but I thought it not fitting. One thing that troubled him long, was my weeping with him, gathering from thence, that if an ear-witness were so moved, what should the party himselfe be plunged into. He began to find already such (a) sweetness in teares for sin, that he often prayed like those in the Gospell, (a) *Lord vberemora* give us this (b) bread, desired there were a Well of such living water in him, that might streame down his cheeks continually, (c) wished that he might be in them waisted over into another world, and til then not to be wiped from his eyes.

After this, many conflicts and doubts assailed him, which would be too many to relate; Perplexed hee was at the Consideration of some pas-

The bread of teares. *Flatus est cibus animæ refectio mentis, Cass. in Psal. c* Frequenter mentem ita allevant fletus, res rigerant pectus & moestum consolantur, ut est piis fletibus quadam flendi voluntas, *A. Mor.*

Fit plerumque in ipsis piis fletibus gaudii claritas erumpet & mens suspiriis vegetata, ad inspectionem fulgoris intimi convalescat *Greg. in Mor.*

a *Iob. 6. 34.*
b *Psal. 80. 5.*

d 1Kin. 21.
27.
e Ac. 24. 25
f Mal. 27. 4.

g 2Sam. 18.
33.

sages of Humiliation in (d) *Abab* (e) *Felix*, (f) *Judas*, finding that wicked men may cry earnestly for mercy and yet have little love to God, lesse to Grace. A passage he read casually of *Francis Spira* disturbed him more, viz. *That he begged for grace it selfe, as a bridge to get to Heaven by.* Sometimes he doubted if the time and cause of his return, being so late, and out of necessity, would be accepted, (according to such threatnings *Prov. 1. 26, 27.* and the like.) Seldome did he thinke of any passionate fit of mourning such as *Dauids* for (g) *Absalom*, but he thought it checked his for his sins, to be as nothing, which, being so great, and the issue so miserable, even the losse of his Soule, hee judged should have exceeded them much, both in measure and continuance. When in these and divers others he was satisfied, then feares of another nature rose, viz: *That if he were truly getting out of the Devills snare, it could not be, but he should be pursued with further horrors*

horroure and terrours, tending to
(b) dispaire, which he had not felt:
In this he was thus satisfied, that
expectation of temptations was a
preparation for them, and such the
Devill did not usually set upon: And
that if ever he did appear it would be
in some wiles, and at such times as
he should least suspect he had a hand
in them, which I verily beleieve did
so fall out in some distractions af-
terwards. The many Objections,
which he not only found, but studi-
ed against himselfe, as it was a taske
to clear; so a Schoole to learn much
experience in, so cautelous was hee
of any Rockes, which in this mist
might split him, so suspicious of any
Sands, that might swallow him, so
accurate in searching out any secret
Leake within himselfe, that might
sinke him; thus fearfull and full of
doubts was he, till he found himself
Anchored upon safe and firm ground,
(1) *A blessed feare, a happy trembling.*
The story of (1k) *Manasses* he read
often, who beginning to repent in

b Qui de
peccato-
rum venia
desperet,
negat De-
um habe-
re charita-
tem, verita-
tem, po-
testatem,
charita-
tem a-
doptionis
verita-
tem, pro-
missionis,
potesta-
tem remis-
sionis, er-
go ex Dia-
bolo. Aug.

i Phil. 2. 13
k 2 Chro.
33. 12, 13.

Fetters, as he had now in Prison, was a comfort to him. That of St. Paul to the *Corinthians*, the 1 Epist. 6. Chap. vers. 9, 10, 11. *And such were some of you, but ye are washed, but ye are sanctified, But ye are justified, &c.* was the like.

On Thursday the next morning he desired to receive the Communion, when I provided my selfe with such matter as I conceived fit for him, by way of preparation, and so with some others appointed to Communicate with him, he received it with penitentiall expressions, and after that was somewhat comforted. He desired me to stay Dinner with him, as the last set meale he intended in this World, The magnanimity of the Man I did much admire, his cheerfulnesse in counting how many houres he had to live, his solid Counsell to his Wife, who (upon his discourse of death and thankfulnesse to God for this punishment) fell into a passion; his comforting of Her that he was upon an advancement; and why should she

she be against it that his sins were
not the greater for the shame he was
to suffer, that the onely thing to be
feared in death is (m) The sting of
it, which he hoped was now taken
out, that he trusted God, who had
forgiven the sin, would also in time
abate the scandal and provide for her
also, if she could by faith rely upon
him.

mi Cor. 15.
56.

That afternoon the storme in his
conscience being somewhat allayed
he had many (n) sweet and comfort-
able discourses of the priviledges of
Christians, admitted to be not only
(p) servants, friends, but (q) sonnes
of God, Heires, and Co-heires with
Christ, called by Love, his Spouse,
said to be (r) married to him, to have
a (s) fellowship with him &c. which
he desired to have largely declared
unto him. Then was his Cousin
brought into his Chamber, though
he was displeased he had it not long
before. It came seasonably, he now
looked on it with little contemnation
of mind, onely as on his bed he must

o Sicut post
vehemen-
tes imbres
super maria
tranquilla
est sequi-
tur. i. c. 8.
post la-
crua-
rum pluri-
mum
serenitas
Christi
pl. 1. 1. 1.
q. 1. 1. 1.
1. 1. 1. 1.
1. 1. 1. 1.

sleep in: And yet even then another thing troubled him, which he feared, was a stupidity, viz. that he was no more disturbed with the approach of death, having slept quietly the night before; in which after he was satisfied, yet it fell so out, that the next night he was much disquieted, which he took as a punishment for his desire of it, and so gave it over.

One passage he took special notice of, that the same friend of his, who not many dayes before had been very harsh with him, fearing the party to whom he had given up himselfe was too (c) milde, and would not deal rough-

Non mihi
-memor
-mi 231
e Primor
dia con
versorum

blandis refoverenda sunt modis, qui sine lenitate erudit, exasperare potius, quam corrigere novit, Isidor. It was St. Austine practise in reproving; Ut semper vino severitatis admisceat oleum lenitatis. Such was his Counsel to an Italian Bishop in Affrick, for reducing his drunken charge to sobriety. Diligenter literis admonuit, ne id faceret acerbius objurgando, sed lenibus monitis popularium inveniatis morbo mederetur, Eras. in Ep. 2. ad Op. Aug. ad Arb. Told. There are three sorts of voyces [saith a Father] to be used by a Pastor, Alacritatis, dulcis; atra ad furdum, tenuis ad infirmum, dulcis ad morientem.

num eni bed aid no as yleno bning
lect

ly enough with him, &c. now visiting him againe, and finding that change in him, wished his soule in his case, and applyed all comforts to him, which comming from the same mouth that had used him so sharply before, drew many teares of joy from him, and confirmed him, divers Divines, with others that came to visite him, did the like, and rejoyced much at the sight of him.

That night his prayer was to my admiration (with which, his desire was, we might every time we parted, conclude.) 'Tis knowne what an excellent faculty he had naturally, in a ready present expression of what he understood, either in Ecclesiasticall or Civill affaires. Now God had given him another heart, he did as much excell in spirituall. How desirous he was still to be put upon the Triall for saving grace, by any signes of discoveries (in which we run through many) would be impertinent to relate.

Naturally he was not apt for tears,

¶ Beatus
cujus vita
excelsa,
spiritus hu-
milis, ex-
celsa Chri-
stiani est
patria, hu-
milis via.

¶ Psal. 83.

16.

Fill their
faces with
shame that
they may
seeke thy
face, O
Lord,
Eze. 16. 63.

but now he was a man of tears before
given to pride and vain glory now (sa-
) *vable*, thankful for the counsell of the
meaneſt perſon attentive to any adviſes
open in the abſing and condemning
himſelf to whomſoever came at him
his very countenance was altered.
When he heard of the Lord De-
puty *Wanderſords* death [who had
no long ſickeſſe] with others who
dyed ſuddenly, being in health at his
Condemnation, his Application to
me was, what cauſe he had to bleſſe
God it was not ſo with him, who
muſt undoubtedly then have ſunke
downe to Hell. What thankſunneſſe
did he confeſſe, he owed to God and
man for this weeks preparation. Ap-
prehended it as no ſmall token of
Gods love to him, in giving him his
portion of (y) *ſhame* in this world, as
a meanes to ſhun it in the world to
come, which he once expreſſed with
ſuch a height of affection, as I won-
dred at it, beleeving that nothing but
this, or the like, would have wrought
upon his maſterleſſe diſpoſition, which
under

under any other troubles he feared
would still have lingred, like *Lot* in
Sodome [ready to be fired] till he
was haled out, or like Cattle with-
in a house and fire about them,
yet stir not, till they are drawne out.
And herein he was so farre from
bearing any hatred to such as had
prosecuted him, that he accounted
them his best friends, applying the
case of (b) *Pheraue Jason* to himselfe,
whom his enemy running through
with a sword, opened an impostume,
which the *Physicians* could not cure,
That howsoever his enemies, as *Joseph*
said of his brethren, might intend his
hurt, yet God had turned it to his
good; by his death, they had saved
his life; and so he owed them
thanks, acknowledged Gods good-
nesse to him in his sudden surprizall
and strict imprisonment, that as no
Councell would come unto him, so he
was not permitted to goe into the
Towne to them, by which liberty, it
may be some evasions might have
been contrived for his escape, which

b Tull. 3.
de nat. de-
orum :
gladio vo-
micam e-
jus aperuit,
quam me-
dici sanare
non pote-
rant: Multi
enim eti-
am cum
obesse vel-
lent, pro-
fuerunt, &
cum pro-
desse, ob-
fuerunt.

would have proved his everlasting undoing. That speech of his, *Perissem, si non perissem*: Or that of another [whom a shipwrack occasioned the being a Philosopher] *Tum securus velis navigavi, quando naufragium feci*, was in substance his often application to himselfe,

After the Lord Deputies death, when the rumour of some hope of a reprivall came to his eare [by such who thought they did him a good office] till another Governour succeeded, it moved him not, as rather chusing a present deserved death, than the prolonging of an ignominious life, whereby the scandall [which hee was now most troubled for] would but increase. He did so (c) *abhorre himselfe*, that once a thought rising within him to have petitioned to have been beheaded (for which some Presidents he could have produced) he told me he answered himselfe by himselfe, with indignation, *that a dogs death was too good for him*, and so judged himselfe to the last; which appeared by this

Esto parvus in oculis tuis, ut si magnus in oculis Dei, tanto eris apud Deum pretiosior, quanto fueris apud te ipsum displicitor, Chrys.

this particular, that he was casting
with himselfe, where he might be bu-
ried, so as to be out of remembrance,
wished his grave were in the bottome
of the Sea, where he had deserv'd to
be cast with a (d) millstone about his
necke, for that offence and scandall
he had given; the Church-yard he
thought was too much honour for
him. And in conclusion, least his
friends being left to themselves,
should have procured some better
place, he sent for the Clerke of St.
Johns, and the Verger of Christs-
Church (of which he was once Pre-
bend) to whom I was a witnesse of
his charge, that they should not suf-
fer him to be buried in that Church,
or in any ordinary place in the
Church-yard, but appointed it in the
furthest corner, where some rubbish
was used to be cast, and where none
could be remembered ever to have
been buried before, when with many
teares to them he condemned him-
selfe, as unworthy of the Commu-
nion of the dead, as now of the
living.

After

d Mar. 18. 6

e Paterni-
 as est no-
 bis sacra-
 mentum,
 & imago
 divinæ pa-
 ternitatis,
 ut discat
 cor hu-
 manum in
 eo princi-
 pio, quod
 vider, quid
 debeat illi
 principio,
 a quo est,
 & quod
 non vider,
 Hugo de
 sancto victo-
 re,

After this he related unto me in
 severall discourses, divers observable
 passages in his former life, and since he
 came into the Castle, tending to the
 magnifying of Gods Justice and mer-
 cy to him, some of which he left to
 my Judgement, if the knowledge of
 them might be usefull to others. The
 (e) *dis-respect and neglect of his mo-
 ther* since he came to ability, he ac-
 knowledged, according to the fifth
 Commandment, to be just that his
 days should be shortened. *not on earth*
 He often, (g) *wishing would he were*
 hanged, if this, or that be so, &c.
 (which in some protestations fell out
 to be false) went not in the same Ju-
 stice unobserved. He once in anger,
 and by way of revenge scaring his
 Mother, that he would goe hang him-
 selfe on a common Gallows they
 rode by, with his horses bridle. This,
 howsoever done in his youth, and not

g Innumerabilia sunt talia iusta iudicia Dei, quæ
 omnia, si scire quisquam velit, quam varia sint & assidua,
 arenarum numerum, idem jam desipiens, & montium
 pondera scrutari poterit. *Ammian. Maell. Hist. l. 14.*

mean-

meaning it, yet he observed Gods
Justice in bringing him to it in ear-
nest. His reading of naughty Bookes,
(of which he named some, and
wished they were burned) (h) view-
ing of immodest Pictures frequenting
of Playes, (i) Drunkenness, &c. were
the causes and mooves to fouler facts :
Let men by this example forbear them.
About three weeks (as I take it) be-
fore the complaint was put in against
him in Parliament, the man who
had been the corrupter of him in his
youth, whom he had not seene in
twenty yeares before, came casually
out of Ireland into this Kingdome,
and visited him : the sight of whom
did so affright him, as if some Ghost
had appeared to him, he said, his very
heart misgave him, and his Conscience
apprehended him, as some pre-
sage, or messenger of a present venge-
ance drawing nigh him. His too
much zeale and forwardnesse, both in
introducing and pressing some Church
innovations, and in dividing himselfe
from the house of Convocation, Anno

1634.

h Szep o-
culus lucis
diffusa
pars corpo-
ris totam
animam in
tenebras
trahit,
Fran. Pet. de
cassitate
i Prov. 23.
21. 33.
Rom. 13. 12.
&c.

& See it
condem-
ned,

Gal. 1. 10.

Jude, ver. 16

1 Thes. 2. 4.

/ Nequi-
tia ipsa est
sui pœni,
mens mala
conscien-
tiæ pro-
priis gira-
tur stimu-
lis, Chrys.
in Act. 7.
51.

1634. in opposition to the *Articles of Ireland* then voted to be received, of purpose to (k) please some mens persons, who had notwithstanding (with just cause) now forsaken him, passed not without taking notice of a just hand in it also, and from which hee gave good Counsell to others.

Acknowledged he had at divers times many sore gripings, and pœcks of (l) Conscience, which sometimes held him two or three dayes together; but he had (as S. Stephen said to the Jewes) (m) resisted alwayes the holy Spirit till now. In times of sickness, or in any frights or feares of death, his Conscience would be a very ill with- in him, so that once he had gone so farre in a resolution of amendment, that he had composed in Latine a large Prayer in the confession of his sins, which he repeated to me, and had at severall times used it, (he put it into that Language, least any of his servants over-hearing him should have understood it) and for a fit made some Reformation, but returned a-
gaine

gaine (o) Like the Dogge to his vomit; and like the Horge washed to the thie mire. Some discourses from a (p) Lay-man, since he came into the Castle had some worke upon him for the present, but he had still endeavoured to put farre from him all thoughts that might disquiet him, all which he tooke notice of, as somewhat comfortable to himselfe, that (q) God ever follows such as belong to him with all sorts of meanes, till he brings them to Repentance; when milde purges will not worke, he prescribes stronger, when the secret voyce of the Conscience within, nor the Admonitions of the word without will move, then he useth louder cries to awaken them, Poverty, Disgrace, may, (r) Destruction of the body, that the soule may be saved in the day of the Lord Jesus.

q Duos filios habet pater, unus dimittitur, & non corripitur, alter colaphis ceditur, hunc exso hereditas servatur, ille dimissus, ut faciat quod vult, exhereditatus est, stultus ille & imprudens, si attendit quid patiarur, & non attendit, quid illi servetur, Aug. in Psal. 93.

o 1 Pet. 2.

21, 22.

p Vid. hist.

Eccles. 10.

10. 10.

c. 3. 10.

nem que 20

dam. Phil.

losophum.

victum su.

isse a C bri.

stiano illi.

terato, in

Concil.

Niceno.

1 1 Cor. 5.

5.

There

Age po-
nitentiam
diligens
et, non e-
mit lectu-
res, quia
penitenti-
am egisti,
cum pec-
care potu-
isti, in ex-
trema ne-
cessitate
tue agri-
tudinis,
peccata re-
dimise-
runt, non
tu illa.
Aug.

There were many more evident
signes of a true change in him, besides
what I have related. His giving sa-
tisfaction to any that he had wronged
even in small matters. His lending
for some that were meane persons;
and asking them forgiveness. Those
whom he had prosecuted too bitterly
in the High Commission Court, en-
deavouring to his uttermost to take off
their fines. His care for the satisfying
his smallest debts. His desire to have
been degraded of what honour he had
received, either in the Church, or Uni-
versity. His admonishing many that
came unto him, not to presume by his
example to defer Repentance, who
with much hazard, & difficulty had ob-
tained it. His good and savoury coun-
sell to my selfe, I shall not forget: for
his family, his resolutions, (if he had
lived to have reformed it) that they
should have been Gods servants, or
none of his. For himselfe, his intenti-
ons to have given over all Law busi-
nesses, and have wholly imployed his
time in Preaching, and the studies of the
Scrip-

Scriptures, which he had neglected, I doubt not, but would have been steadfast, but (saith he) now I hope God will give me the knowledge of these mysteries by some quicker way. His giving some almes to the poore, with a (x), charge to the Party, that it might not be knowne from whence it came, were good things in him. But more especially it appeared in his *pious Letters to his Wife and Children*, hereunto annexed; the latter of which was wrote the night before his Execution; It is scarce to be beleaved in this little space, how much he had read in some practicall Books of our late Divines, (the being not acquainted with whom before, he much bewailed) in speciall that of Doctor *Prestons*, of Gods All-sufficiency, and Bishop *Downhams* of the Covenant of Grace (which had been call'd in) did him much good, his reading the stories of the manner of some penitent godly mens deaths, did much animate him against his owne.

The night before it was a wonder
to

x Mat. 6. 3.
Let not
thy left
hand know
what thy
right hand
doth, &c.
i. e. as St.
Ambrose
thy fami-
liar friends
Eleemosi-
na parva
magnum
est opus,
majus si
laet, qui
laudem
hominum
intuens
dedit, sibi,
non pau-
peri dedit,
aut si quid
dedit, ven-
didit, non
donavit.

⁊ Esse hu-
 milem, est
 nolle lau-
 dari, si vere
 laudabilis
 esse cupis,
 laudes ho-
 minum
 non requi-
 ras, Hieron.

to see his resolution in taking leave of
 his Children, and giving them good
 counsell, and to one of them the said
 Letter, and some houres after his take-
 ing his last farewell of his Wife, who
 was the more passionate, his affectio-
 nate and heavenly counsell to her,
 comforting her, and instructing her
 was to my admiration, and in conclu-
 sion told her, he had wrote a Letter
 to her, which she should receive a-
 bout the time of his Execution, which
 if she oblierved, their next meeting
 would be in Heaven. Then late at
 night he sent for all the servants of the
 house, and with teares gave them
 such savoury admonitions, that they
 all wept. *His speech* to me, not long
 before his leaving the Castle is not to
 be omitted, viz. *It may be,* (saith he)
if they doe not bury me till Sunday, you
will be desired to preach then, but I
pray (z) speake no good of me, only
what may abate the scandall, and be
an usefull warning to others, he was
willing to. That which he chiefly then
requested of me, as his last, was ; As

soone

soone as I had seene the end of him, to continue my endeavours for the good of his, in a present comforting and counselling his Wife and Children, whom he prayed might with contentednesse make the same sanctified use, he had done himselfe.

And now we are drawing nigh the saddest part of the story for his body, but yet the most comfortable for his soule. His sowing time in teares ye have heard; now followes his (a) reaping in joy, of which some sheaves he carried with him hence, which is the most memorable thing in the whole Relation.

After he had with great industry and watchfulnesse obtained some testimony unto himselfe of his repentance, and so hope of mercy, all his earnest desire was, that God would but give him (b) some token for good, in sealing it now to him: by the comforts, and Love-tokens of his Spirit. He had read much of that joy (c) unspeakable and glorious, of the (d) light of Gods countenance, which David

D

a Psal. 126.

6.

b psal. 80.

17.

c 1 Pet. 1. 8.

Rom. 15. 13

d Psal. 4. 6

valued

e Est gaudium quod non datur impiis, sed iis solum, qui te gratis colunt, quorum gaudium tu ipse es; & ipse est beata vita, gaudere de te propter te. *Aug.*

Confess.

f Pueritia à puritate Varro.

Qui in adolescentia se domant ut Deo se sociant, præmium Johannis Baptistæ expectant qui saltavit præ gaudio in utero, matris suæ. *Hug. de claus. anim.*

valued above all the world, heard much of the (e) *Consolations* and refreshments of the soule by the inward witnesse of the Spirit, but now! how he thirsted (the day before his Execution,) to have some taste of them, which he conceived would fully arme him against the feare of Death. He said, he could remember in his (f) *youth*, before his soul was stained with sinne, when he lived for a time, in a certaine religious family, he had once some such short enlightnings, that was of more worth then all the joy he had since: He acknowledged he was not worthy of it, and that if God did deny it him, yet the course he would hold he had begun; that he would never give over begging, till he had some degree, [to use his own words] were it but as an imperfect sight, as the blind mans in the Gospel, who (g) *saw men walking like trees*, and he was encouraged by a promise that

præ gaudio in utero, matris suæ. *Hug. de claus. anim.* g Mar. 8.24.

God

God would not deny his holy Spirit to those that (h) aske him. And he said that if he might expect the fullnesse of joy not many houres after, why might he not hope to get some first fruits or earnest for the assurance of it here, and he conceived of all men living he had most need; both considering what he had been, and what he was to suffer; with this his thoughts were filled, and for which he desired me to pray with him often, and to help him with the prayers of others. And after eleaven of the Clock that night, I was witnessle of a most affectionate prayer of his owne, which a hearer would have thought could not but arise from some apprehension already, and which made me so confident as to support him in an assured hope of it.

The next morning [which was the day of his Execution] his first salutation to me was, Oh! God hath heard me; about foure or five of the Clocke this morning, for the space of an houre and a halfe, I have had that

(b) Luk.

11. 13.

k *Jubilum*
dicatur
quando
ineffabile
gaudium
mente
concupitur,
quod nec
abscondi
possit, nec
sermoni-
bus aperiri.
Greg.
1 Rev. 2. 17.

sweetnesse in my soule, those refreshments in my heart, that I am not able (*k*) to expresse, which he now beleev'd might be well signified by that *hidden* (*t*) *Manna*, and *white stone*, which no man knowes, but he that receiveth it, to use his owne words, I had such a weaning from this World, might I have enjoyed all the contents of it, such a trust and relying upon God, in committing my Wife and Children to his care, such confidence of Gods love, and assurance of pardon, such a longing to be dissolved, and to be with Christ, such joy and inward consolation, as if he had been in the suburbs of Heaven already, that (saith he) I felt where my heart lay, that I arose out of my bed, and gave God thanks and praise upon my knees in the place where I had begged it; and so fell into abundance of teares, adding, whereas before I wept for sorrow, now I weep for joy: [of all which divers others were witnesses besides my selfe] and so desired me, (who had been a *Peritioner* with him) to kneele downe with others present, and

and solemnly give God thanks with him for it, and pray for a continuance of it to his last; which teares of his, comming from so (*m*)cheerfull a countenance (when we expected the most sadnesse) moved us more than all before. And his mans testimony is observable, who comming that morning by breake of the day to the Chamber doore, and before he knocked, looking through the Key-hole, saw him in his shirt by his bed side upon his knees for a quarter of an houre, and as soone as he came in, with a smiling countenance brake out to him into the like fore-named expressions, what a sweet (*n*) night he had enjoy'd, &c. and adding, if I had been in a slumber, it might have been a deceit, but I was full waking as now, he seemed to be in such a rapture, that his servant, as he told me, was astonished at it, expecting then to have found him most disconsolate.

To another of his friends, [who had told him the night before of that (*o*) knowne story of Mr. Robert

D 3

Glover

m Hominis vultus magna hilaritate decoratur, si visceribus sanis, gravamen nullius sentiat legionis conscientiae.

n Psal. 42.
10.
In the night season, &c.
Psal. 77. 6.
my song in the night, &c.

o M. Fox,
pag. 1555.

(p) *Gregory*
alluding to
the grant
of *Caleb* to
his daugh-
ter, (*Judg.*
1. 15.) In
giving her
the upper
springs and
the nea-
ther, hath
this speech:
Irriguum
inferius
accipit a-
nima, cum
inferni
supplicia
flendo per-
timescit:
Irriguum
superius,
quum la-
chrymis

Glover, who after much prayer, wan-
ted comfort, but had it at the place of
Execution. As soon as he saw him this
morning, his first salute with great ex-
ultation was, in the said *Glovers* words
to his friend *Austen*, *Oh, he is come!*
he is come! telling him also what God
had done for his soule.

After this we fell into many hea-
venly discourses concerning the state
of the soule separated from the body,
the translation of it out of this world,
the happineſſe of Heaven, by what we
shall be rid of, by what we shall be
perfected in, the company we shall be
admitted into, not only to the spirits of
just men, but to the society of glori-
ous Angels; concerning the beatificall
vision in the fruition of Gods pre-
ſence, the ſight of the bleſſed body of
our Saviour, &c. in the thought of
which he was much raviſhed, and fell
into a long continued (p) weeping, from
regni cœleſtis deſiderio exultat iſtæ lachrymæ vinum
& deliciæ Angelorum: in illis odor vitæ, ſapor gratiæ,
guſtus indulgentiæ, reconciliationis jucunditas, & ſere-
nitæ conſcientiæ ſuavitas, in Regiſt.

this ground, that he should have of-
fended one that had prepared such in-
estimable things for him, which he
now thirsted to enjoy.

Then he desired the Prisoners of
the Castle might be called together to
take his last leave of them, to whom
(as he had done formerly) he would
once more read some part of the (9)
Morning Service, which I was the
more willing to, were it but to pro-
fesse the Faith and Religion he dyed in
before many witnesses, against the ex-
pected calumny of the adversaries, if
any extraordinary good should appear
in him at his last, The Psalmes hee
chose were such as are usually read at
Burials, the Lesson the 15. of the first
Epistle to the *Corinthians*, some pray-
ers he selected out of the Visitation
of the sick, the two last prayers at the
Buriall, with other passages in it and
else where; which with some altera-
tions and additions of his owne, he
turned very apt for himselfe, and so
with the like advice he had given to
others, tooke leave of them. And

q Doctor
Taylor that
famous
Martyr
rook much
comfort in
a dally u-
sing the
Service
book all
the time of
his impri-
sonment,
at his en-
trance he
said the
Lerany to
the com-
pany there,
and at his
death
commen-
ded the
Book, as
the last to-
ken of his
love to his
dear wife.
Mast. Fox,
pag 1383.

now, saith he, as God hath refreshed my soule, I will a little *refresh my body*, the better to enable me to speake at the place of Execution, which was to be about three hours after, and so called for a little salt-butter and brown bread, and the smallest beer, a very little of which he eat, as his last, cheerfully, hoping at night to be invited to the Supper of the Lambe in another world, when he should need none of these things.

When the time drew nigh, and he heard the noyse of the people gathering; he told me, his heart began to quiver, and *his naturall affection* (f) *with teares* to yern upon his Children, which he was pleased still to finde within him, considering that Grace, though it be supernaturall, yet doth not dry up the streame of nature. He complained that his former comfort did abate in the strength of it, but he trusted, that God in whose custody was the (u) *key of the Spirit*, whose act it is only to *open* and *shut*, had reserved it for him for that place and time,

(f) *Lachry-
mæ sunt
testes na-
turæ, non
indices
diffiden-
tiæ, metus
naturæ est,
cura piera-
tis.*

Ambr.

u Rev. 3. 7

time, where he should have most need. Yet not long after he recovered a great degree of cheerfulness again, repeating the (x) last verse in the 42. Psalme (which he had used to read often) and saying, now the Sheriffe should be a welcome messenger, and so continued. Some few things he had about him, he then disposed of, as tokens of remembrance to his friends; his gloyes, staffe, girdle, bookes, about seven or eight of some pious Devotions, he gave and sent to divers with his name inscribed: and his last act after he was pinioned, was, the giving me his seale ring off his finger, with such affectionate expressions, as it drawes teares from me in the now remembring it. More I might adde, but thus much may suffice to declare his repentance, and the fruit of it in the Castle before his Execution.

Now the Sheriffe of the County (a Papist) was come to receive him, the two Sheriffes of the City with a great company of Halberts to assist him. At Christ church (according to his

x Why art
thou cast
down, O my
soule, &c.
still trust
in God, &c

his desire) told his passing-bell, the whole Towne and Castle so thronged, as was never the like scene, that if there had not been a Coach allowed him, it would have been impossible to have gone through. And here I must not forget the hard usage of the said Sheriffe of the County in some crosse passages, which after all this his preparation, might have proved a distraction to him, though it did not; his intentions I will not judge, yet whose instrument he was I may conceive. The night before, he had desired the favour he might not be pinioned till he came to the place of Execution, for which I went my selfe betimes that morning to the Lord chief Justice of the Kings Bench, and Justice Cressley, both of them upon my relation of the change found in him readily granted it, and sent that command by me to the Sheriffe, but he refused, and notwithstanding would have him pinioned in his lodging. Againe, I sent one to the Innes, who presently brought a command to him under the

the Lord Chiefe Justice his hand, with the consent of all the Judges, then being at Dinner, this also he disobeyed; for his pretence in the security of his person, one of the Sheriffes of the City offered body for body, and assured him that with such a Guard, and by sitting himselfe in the Coach with him, there could be no danger of an escape. For himselfe (howsoever his friends thus stirred for him) he was contented, and long before the Sheriffe came, told me he was very sorry he had moved me in any such businesse, using this speech; *Our Saviour carried his Crosse in the way, and why should I desire to be freed?* When he had pulled off his mourning Gowne, he presented a strong black Ribband, which he had provided of purpose for the more decency, and in case it should not be thought strong enough, a black Girdle was offered, or any other; the Sheriffe refused all, and had him bound with a three penny cord, as a common Rogue, and would have had the Hang-

man,

* See pag.
176

man, or some other bale fellow come in and done it. Nay he would have had one to sit in the Coach behind him, to have held him by the cord also, but that the Constable of the Castle would not suffer him. These things being very suspicious, if not apparent to have been out of malice (either in regard of his Religion, Profession, or some private cause) I feared might have disturbed his charity (as it enraged most of the standers by) but as soone as I put him in minde of some * former discouries, that this might be the Divels temptation and interruption of him, in a way unexpected, he apprehended it fully, and so told the Sheriffe, that it moved him not, and that he looked further than him in it, prayed God to forgive him, and that for his part hee did it heartily, and would pray for him before he left the Chamber. The Sheriffe with-drawing, he desired us that were there to joyne with him once more in prayer to God, for his speciall assistance against all sorts of enemies,

enemies, that he expected now would beſet him at once. We all kneeled downe, but ſuch a powerfull, excellent prayer did I ſcarce ever heare, ſo that all both wept and ſob'd with him. And ſo after ſome comfortable ſpeeches to us, and hope that once more before he dyed, he ſhould have a return of the ſame meaſure of comfort, he had enjoyed the laſt night. The Sheriffe came in againe, and received him.

In the Coach rode with him one of the Sheriffes of the City, the ſub-Sheriffe of the County, his owne man, and my ſelfe. At his entrance he ſaid, *This puts me in minde of Eliahs* (a) *Chariot, he was carried to Heaven in.* When he ſaw the throng, ſaith he, *I am made a* (b) *ſpectacle to men, but I hope to Angels alſo, who are attending to receive my ſoule.* The time he ſpent there in ſinging ſome conſolatory parts of Pſalmes (one of which was the 23) private ejaculations; now and then ſpeeches to us concerning the parting of the ſoule from the body, the carriage of it by the Angels, the vanity

4 2 King.

2. 11.

b 1 Cor. 4. 9

vanity of this world, that his care was neere at an end, &c. And to feed his thoughts with such things as were seasonable, I read now and then some speciall comfortable passages, which I had picked out of the Psalmes, which he would glosse upon to his owne application. When he came upon the bridge, and through the curtaines of the Coach (for it was closed) he discerned the Gallows, with the people gathered, he said unto me, *There is my Mount Calvary, from whence I hope to ascend to Heaven.* When he came to the place of Execution, there were two things which might have disturbed him, the one was a fellow got upon one end of the Gallows, deriding him, and interrupting him when he began to speake, whom he answered not, but patiently bore it, and proceeded. The other, the breaking of his Foot-mans head, (who had run by the Coach side, and diligently pressed nigh to attend) by one of the Sheriffes of the City, unknowne, by laying about him to make

make roome, who when he saw him with the bloud running downe his face, He bemoaned him only, and desired me that he might be removed out of his sight. To which I might adde a third, happening in the conclusion of all, as he was ready to goe up, viz. one calling to him about some Papers or Leases, whom the very standers by cryed downe, as very unreasonable. All which I could easily thinke the common enemy might have a hand in to distract him. When there was a silence made, he stood up, and made a large and an elegant Speech, for the matter he had indeed resolved upon, and advised with me about it, but the forme he put to his present expressions there; I had indeed desired him to pen it, least the sight of death might then distract him, but his answer was, *He would put his trust in God, who, he hoped, would not faile him in that last act, and was confident, death would not disturbe him.*

To relate the speech it selfe, unlesse I could remember exactly his owne expres-

expressions, would be but a wrong to him. His entrance was somewhat to this purpose, *Gentlemen, my first salutation to you is, God bleſſe you, and God ſave you, and I deſire you to pray the ſame for me, I am I thinke the firſt of my profeſſion, that ever came hither to this ſhamefull end, and I pray God I may be the laſt: you are come hither to ſee a Comedy turned into a Tragedy, a miſerable Cataſtrophe of the life and actions of Man in this world, &c.*

In ſumme. He acknowledged the Juſtice of the Law of Man, as Gods in condemning him, who, as he had not deſerved, ſo he deſired not to live. *He obſerved* the ſpeciall hand of God throughout the whole buſineſſe, both in the *Witneſſes*, in the *Jurie*, in the *Judges*, and in *Himſelfe*.

1 In the *Witneſſes*, and *Informers*, they were ſuch as ate of his bread, came daily as friends to his Table, ſome of them were at Dinner with him the day before the complaint was put in againſt him in Parliament.

2. The *Jury*, howsoever he beleaved they were honest Gentlemen, and went according to their consciences, yet the Evidence was not so cleare, but they might have stuck at it; but he said it was *Digitus Dei*, (the Justice of which he fully, and solemnly acknowledged to a friend of his at that instant, he heard the Jury had returned him guilty, though he denied then (as he did now) the maine thing in the Inditement, which the Law laid hold of, and which hath been since confirmed by the Confession of his chief accuser (at his Execution also) yet in his owne Conscience applauded and magnified Gods Justice in it, and so burnt a volume of Papers, which with a great deale of paines he had wrote out of Law bookes in his own defence.)

3. In the *Judges*, of whom he said, though some were hot against him, he imputed it only to their zeale against vice, which did deserve it, yet it could not sinke into him, that in Law he could have been denied his

E

Coun-

Councell, that which he had pleaded in some errors in the Inditement, he conceived was reason, but Gods hand was in it, and he most willingly submitted to it, all things in the end had turned to his good.

4. In the infatuating of *Himselfe*; for his chiefe Accuser, he said he could have sent into *England*, and have had him indicted for a hand he had in a stealth there, easily in this time have out-lawed him, and so his testimony had been voyd. For the Jury, hee could have excepted against 20. at least, and so howsoever have put it off till the next *Term*, before which he might have had other thoughts: the fore-man of the Jury he knew was-out law'd also, and these things he conceived, he might have done lawfully in the pleading what hee could for his life, yet omitted them; the cause (he said) was both the height of his spirit in scorning to stoope to such poore shifts, and pro-tractions, and the confidence he had there would be no need, he had trusted

trusted ever too much to his owne wit and expressions, with which till now in any thing that ever he had attempted, he had not mis-carried, and that he should be so infatuated in this businesse, that so neerely concerned him, he tooke it to be Gods hand evidently, which he now not only patiently yeelded to, but with thankfulness embraced.

And thus much he thought fit to speake concerning those things hee was justly condemned for, he confessed there were divers other hainous sins he had committed, the declaring of which publikely would rather increase the scandall he had given, than repaire it : And therefore he thought it not requisite ; for those, he said, he had recollected them between God and himselfe, and had heartily repented of them, that he had revealed them with a sorrowfull spirit to me there present, to whom he had opened his whole life, from his youth till now, (to use his owne words) as to his Ghostly father, without any ex-

E 2 tenuation,

tenuation, or concealing, and had received comfort, and for which as God had given repentance, so he trusted forgiveness. He acknowledged his neglect of publike preaching, and Catechizing in the Church, private prayer in his Family, for which sins of Omision, he was justly given over to the sins of Commission, for the neglect of the Commandements of the first Table, let to fall into the breach of the second. That he had come to the Sacrament, and administred it with his sins upon him. His roving thoughts at divine Service and Sermon, with divers others, &c. And here he declared a very observable passage, not many yeares agoe, he had a dangerous long sicknesse, when being sensible of the former neglect of his Pastorall charge, he made a *solemne* (c) *vow to God*, that if he should recover againe, he would be diligent both in

*Sunt quæ-
dam quæ
non vo-
ventes de-*

bemus, quædam etiam quæ nisi voverimus, non debemus, sed postquam ea domino promissimus, necessario, reddere constringimur. Tanto mitior es, si Deo fidem fregeris, quanto beatior si persolveris. Aug.

Preach-

Preaching and Catechizing every Sunday. After his recovery, it so fell out, that the first time he went to Church with an intent to have begun, the Judges of Assize were at *Waterford*, and then a thought arose within him, that if he should now enter upon that practice which he had not used before, it would be imagined, he did it for feare of them, and so deferring it that day, never did it afterwards. *Now (d) soone after this, he observed, he grew worse than before, and so fell into those vices, which had brought him to this shamefull end, I, saith he, (e) broke with God, and God withdrew his grace from me, I forsooke him, and he left me to my selfe, which he applyed to others of his Profession, in being warned by his example. Again, he had then also prayed, that if when he came to health, he should start backe from his vow, God would send some heavier judgement upon him, than ever he had yet felt, that might subdue his stubborne disposition: Little did he then thinke of this*

d Qui ex balneo calent, citius frigescunt, aqua frigida: or esse solet, quæ prius caluit, ita secleratiores sunt, qui a piâ viâ ad impiam transtulerunt.

Erasm. e Malum est nobis de nobis, quia dimissimus te, dimisisti nos nobis. Aug.

particular, but now he verily beleevd, it was the fruit of that wish, and breach, and so gave God thanks for it, as the only meanes to bring him home.

He confessed he had been guilty of much over-reaching of men, but if his estate might be continued to his wife, he had given charge for satisfaction to be made to a penny: tooke notice of the Justice of God upon him, who had formerly so thirsted after a *Name and Fame*; it was now given him, but a Name of Infamy, which he desired might rest only upon himselfe, and not be imputed to his Profession. He declared that he did heartily forgive all those that had a hand in his prosecution, and that they should heare him presently pray for them. *And in conclusion*, asked me, if I could remember any thing else was fit for him to declare, and he would doe it, who at that instant, not calling to minde any more, he desired the people to pray for him, and with him, that God would magnifie his mercy

mercy in forgiving so great a sinner. Then reading three Psalmes very apt for himselfe, the 38. 42. 51. he then desired them againe to joyne with him in prayer, that God would give him a further assurance of the forgiveness of his sins, by the inward comforts of his Spirit, and assist him still against the fear of death in this his last act. We all kneeled down with him, but it was such a moving prayer that never was I compassed so about with teares, and sobs in my life, not bare weeping, but gushing out of teares, which flowed from all that heard him: So that the very Papists, and some Priests which I saw, kneeled downe, and wept also; the summe of it was a Confession, and Aggravation of his sins, a begging of mercy, that his soule might be barbed in the blood of Christ, a sealing of it to his Conscience by the comforts of his Spirit, to forgive all that were his enemies in this businesse, and to give them repentance that had sinned with him, that his Penitency might be a meane to abate the scandall,

that he might be assisted against the assaults of Satan, weaknesse of his corrupt nature, now in this last act of Death, prayed for a blessing upon his Majesty, and his Dominions, for his Wife and Children, and so commended his Soule to God, with a confidence of a happy change presently, &c. After this he desired me to sing the 116. Psalm throughout (which for the peoples better joyning with him, I read.) Not long after it was begun, he whispered one of his friends that stood by him, *Oh I pray for me, that God doe not withdraw his Spirit at this instant*, and presently the teares trickled downe his cheeks, with the continuance of which, I observed him afterwards to sing the Psalm throughout, the subject of which being matter of praise and joy, it might possibly arise from such Spirituall comforts, as he had tasted the night before, and in his prayers had craved againe, which appeared in his undauntednesse of spirit, now entring into the jawes of death; when the Psalm was done, he

he rose up and said, I think I saw the Town-clarke of *Waterford* here, if he be, or any other of that Towne, I shall desire them to commend me to my Neighbours there, that I have taken notice that none of the Romish Church, though differing from me in points of Religion, had a hand in this complaint against me, though they had as much cause as others, for which I conceive I owe them thanks.

Another thing is concerning my Buriall; It is usuall indeed for them of my Profession to be buried in the Church, but I have given charge to the (f) contrary, if they will bury me in the Church-yard, it is more then I have deserved, for my part I would be contented it were in the bottome of the Sea, where I might never be remembred. And now (saith he) I have done, only give me leave to be at some private prayers with my selfe,

f Nec aliquid nocet fidelibus negata eorum corporibus sepultura, nec si exhibeatur, aliquid infidelibus prodest, *Aug. de*

cura agen. pro mortuis. Quibus peccata dimissa non sunt a sacris legis post mortem adjuvari non possunt, *Aug. de civit. Dei*, ubicumq; sepeliamur non magni refert, Domini est terra & plenitudo ejus, &c. *Cbrystost.*

wherein

wherein I shall desire you in your thoughts to joyne with me, in praying God to assist me at this instant, and so kneeled downe for a little space, as did the company neare him also; when he arose, he said cheerfully, *Now I am ready*, and tooke leave of all that were neare him (whom he knew) man by man, taking them all by the hands; with such speeches as these, *I dread not death, God send us a happy meeting in Heaven, I am but going before you*; the whole company wept abundantly, and my selfe had most cause at his most affectionate expressions. Then he put off his mourning gowne, hat, and black cap, and called to his man for his other cap and Handkerchiefe. When he was setting foot on the Ladder, he turned with a smiling countenance towards the Sheriffe of the County (who all this time of his prayer and singing of Psalmes had sat by on horse-back with his hat on his head, giving no reverence at all) and said, Mast. Sheriffe, *Will you not take*

take leave of your friends, when you shall never see them againe? What? not one word from you all this while, God forgive you, and I doe from my heart: that usage of yours, which might have distracted me, but did not, I have prayed for you even now; and so went up the Ladder, who when he saw so many weeping, said againe to them, I thanke God I dread not death, and that it proceeded not from a presumption, but from a present sensible apprehension of Gods mercy, and an inward peace of Conscience, and so with a chearfull countenance, looking about him, and seeing some he knew, whom he had not seene before, bowed to them, and bade them farewell, desired them still to pray for him as long as he had life. I had him last by the hand, when he was upon the Ladder, and to my admiration, his hand shooke no more then mine. When he was gone as high as was thought fitting, and the rope put about his neck, he pinned the Handker-chiefe about his face with his owne hands (the cords with

with moving his armes being loosed) and said to the Hangman, honest friend, when thou art ready, tell me, and I will tell thee when I am ready, (to whom he then gave some little money he had about him) prayed the Sheriffe he might not be turned off till he spake againe, and when he had pulled the cap over his face, he said, *Lord now let thy Servant depart in peace according to thy word, for mine eyes have seene thy salvation, which thou hast prepared for me*; commended his soule to God, with divers the like expressions, and not long after said, *Now I am ready*, & from that time continued crying, *Have mercy, have mercy, &c.* till he was turned off. When he felt the Ladder stirring hee put downe his hands, and laid hold on the sides of his Cassock, and so stirred them not to the last, though some of his friends catched him by the hands, least he should have lifted them up, but I beleevē it was needlesse. By this his penitentiall, Christian carriage, the hearts of his enemies

mies were moved, such as hated him in his life, now loved him at his death, and I beleve these many yeares there hath not been any that left the world with so many teares and cryes of the beholders. When he had hung some three quarters of an houre, he was cut downe and put into the same Coach he came in, into which I went my selfe, and rode with him to the house, where he was received; which I did both to feed my thoughts with mortality, in viewing the same body lying dead in the same place, where some two or three hours before I had seene it with a soule, in health, and full strength. As also least some lyes should have been raised of him, by such as have used to doe the like.

That night about ten of the clock they buried him at St. Johns, in an outward part of the Church-yard, according to his charge, where I did him that last office also.

About seven of the clock, the Verger of Christs-church came to my lodging,

lodging, and told me there was a rumour of a Sermon, and an expectation of my saying somewhat of him, so much, that the Church was filled already to the doeres, with abundance of Papists also, upon this suddaine warning. I was earnestly intreated to some short declaration, which according to the time given me, I did observe. And now in obedience to such, who may command me, have further enlarged it, as also the Sermon, with some other reasonable additions, which the shortnesse of the warning, and latenesse of the night would not then permit. Many Papists [I am informed] were much affected both at what they heard before from him, and now of him. (One who came casually thither fell into teares in the very Church, and was converted. And the next morning being Sunday went to St. Andrews Church, heard the Service, and Sermon, and so continued, of which I have a testimony in writing.)

And

And thus you have heard at once, a dolefull and a joyfull relation, hard it is to judge, which his friends have most cause of. To conclude,

Let not the Papists object this scandall to our Church, least we returne them such foule stories from that Holy Sea, which we have no minde to raise.

'Tis true, he did ill, (g) but doe we teach men so to doe? A Church ought not to be judged by the lives of a few Professors, but by the Doctrine professed. And it is a Rule most advantagious to themselves. There was a Judas amongst the Apostles, that hanged himselfe, yet no disparagement to the Apostleship, when he was excluded, (h) and into his Office another chosen. The incestuous person was no more a scandall to the Church of Corinth, when he was once put away from them. Nay, their zeale in his Excommunication, tended much to their (i) honour, let his Execution perfectly approve our Church also, to be cleare in this matter.

And

g Mar. 5. 19

h Act. 1.

i See 2 Cor. 7. vers. 8: to 23.

k Melius
est propter
bonos, ma-
los fovere,
quam
propter
malos bo-
nos con-
temnere,
melius est
malis in-
iusta præ-
stare, quam
bonis sub-
trahere.

Hieron.

1 Num. 16.

22.

m 1 King.

24. 17.

n Luk. 16. 8

And least of all, should those that are of his owne *Communion* be such hatefull birds, as to defile their owne nests, by (k) imputing it as an *as-
persion* to the whole *Profession*; let him have his last request granted, that the dishonour may be buried with him, let not the (l) sinne of this one man, make you wrath with the whole *Congregation*. (m) *I have sinned, (saith David) and done wickedly; but these sheep, what have they done?* [And indeed the former sort in (n) their generation are wiser in this usually, then the children of light] When the Sunne is eclipsed every mans eye is upon it, but little doe they observe it in his glory. The Waspe, if there be but one crack in the Hony glasse, there it will be buzzing. Let there be one grasse offender in the Ministry, he shall be ever gazed and pointed at; but they remember not the many glorious *Martyrs*, and unblemish'd Preachers, who have shined in that *Firmament* also. That the miscarriage of one, should like

like a crosse line be drawne over all
therest, I see little Reason, lesse Ju-
stice, and least Religion at all in it.

In a word. Object not his life to
justifie your owne, remember our Sa-
viours distinction, for some (s) *What*
they bid you doe, that observe, but doe
not after their workes; or that of St.
Paul, (p) *Be followers of me, as I am*
of Christ. If you remember his life,
forget not his death; (in the former
indeed the rod of *Aaron* was turned
into a *Serpent*; but now the *Serpent*
is turned into a rod againe,) as the one
was offensive, so let the other be use-
full, as the one made the breach, so
let the other repaire it.

'Tis true, (q) the Dignity of his
Person must needs make his offence
the deeper, the Scandall of both hath
increased the Ignominy of his death,
the shame of his death hath occasioned
his spirituall life: And if God
hath forgiven, and forgotten it in Hea-
ven, why should we upbraid him
with it here? The clearest Moones
have some spots. The best Churches
F have

o Mat. 23.
3.

p 1 Cor. 11
1.

q Tantū
conspicuum
in se, cri-
men, &c.
Honor Sa-
cerdotalis
magna est
sublimitas.
Ruina,
quæ de alto
est, gravi-
ori casu
colliditur.
Ambros. de
dign. Sacer.

2 Cor. 1. 3

have had some such stains. Oh! let
the blot of his life be washed out of your
memories by the many teares at his
death, for which, (v) Blessed be God,
even the Father of our Lord Jesus
Christ, the Father of mercy, and the
God of all comfort, to whom be ho-
nour and glory for ever. Amen.

O Penitencia! quid de te parvi refe-
ram? omnia legata tu solvis, om-
nia clausa tu referas, omnia ad-
versa tu mitigas, omnia contrita
tu facias, omnia confusa tu lucidas,
omnis deus tu in antro, Cy-
prius de Land. Penitencia.

as the one made the light to
the other repaire it.

(v) the Dignity of his
life.

the death, the death of his life.

the life of his death had occa-
sion.

And if God
forgive and forgive in this

why should we withhold him
with it here? The clearest Moon

The best Church

The Letter to his Wife.

My deare Wife:

MArke well these last words of him, who these twenty yeares and upwards hath been your Husband, and might have so continued much longer by the course of nature, had not his continued and crying sinnes, deservedly drawne this punishment upon him, to be cut off from the living, as unworthy of their society in this life. I suffer for my wickednesse, which I beseech God in his mercy through Iesus Christ to forgive me. In my suffering, you suffer both in your credit and estate, and what else soever concernes this world; This advantage you have of me, I have only left unto me a small time of Repentance, but you by Gods grace

F 2

may

may have a large time of amendment, which I would have you improve to the full, and not lose a minute. Turne unto the Lord your God with all your heart. Cloath yourself with patience and thanksgiving. I doubt not but God wil have mercy on you, and prove a Husband to you, and a Father to my Children, yea, I doubt not but you shal live with the same happinesse, and greater content, then if I were with you.

Serve him, he wil not fail you.

Bring up your Children in the feare of God, that Houshold which you keep, let it be the servants of God.

Above all things be diligent in private prayer, make all your needs known unto the Lord, undertake nothing which you cannot finde in your heart to begge a blessing for.

Mis-

Misconster not these my dying
advertisements, which proceed (as
in the presence of God) from true
affection, that at length I might
really give some supply to my for-
mer defaults, and put you in a
right way for everlasting comfort.
That though we part in this world,
yet we may enjoy a more happy
meeting in Heaven. And after
all our afflictions be there partake-
ers of endlesse blisse. So prayes, and
ever shal pray as long as he lives,

Your Husband

Decemb. 1. 1640.

John Atherton.

Cast not away this paper when you
have read it; but keep it as a
Jewel, and peruse it often, as the
Legacie of him who can now give
no other.

The Letter to his Children.

My deare Children,

IT was ever my desire to have
 seen you well preferred, but God
 thought otherwise, and my sins
 would not suffer it, which have
 not only sentenced me to death,
 but bereaved me of that small
 worldly blessing, which I purposed
 unto you, as a patrimony, and evi-
 dence of my fatherly affection. And
 how now it will be disposed of, or
 what share will come to your lot, I
 leave to God, who, as he hath given
 you body and soul; so I doubt not
 but wil of his great goodnesse pro-
 vide for your estate. What is left
 unto me, and cannot be taken from
 me, I freely impart and give unto
 you, not dividing it amongst you by
 shares

shares and proportions, but giving each of you the whole, wherein though you communicate one with another in my blessing and last counsell, yet each without wrong to the other, may take and challenge the whole to her selfe.

First, the blessing of God the Father, the Son, and the Holy Ghost, light upon you, give you a true knowledge of his word, a true fear of his will, and a true faith in his Promises.

Let no day passe over you, wherein you do not call your selves to a reckoning before you sleep, and make your peace with God for the offences of that day.

Be constant in private Prayer twice every day at the least, upon your knees, and God wil be a Father unto you.

Do nothing great or smal with-

out first craving a blessing from God, and forbeare that, upon which you cannot finde in your hearts to crave such a blessing.

Be content with whatsoever God shal afford you, poverty, or riches, take heed, repine not at his pleasure who in the end (though it be sometimes contrary to our sense) works all things for the good of his children.

If you marry prefer an honest man that fears God, before al other respects in the world.

Be obedient to your mother; love one another, and live in hope to enjoy again in Heaven the company of your Father,

Now ready to dye,

Decem. 4. 1640.

John Arberton.

Cast not away this loose paper, but each of you take a Copy of it, and preserve it by you as a Jewel all the dayes of your life.

A Caveat

TO THE
Ministry and People:

OR:

A Sermon Preached
at the *Buriall* of the said
Penitent:

In *S^t. Johns Church* in *Dub-*
lin, *December the fifth 1640.*

Throughout *Applicatory* to divers
speciall passages in the Relation.

By *NICHOLAS BARNARD,*
D. D. then preacher of
Drogheda in *Ireland.*

LONDON,
Printed by *R. IBBITSON.*
M D C L I.

THE

MINISTRY AND PEOPLE

OF THE

UNITED METHODIST CHURCH

IN THE

UNITED STATES OF AMERICA

AND

THE

WEST INDIES

BY

W. L. G. BARNARD

D. D. THEOLOGICAL

SEMINARY

NEW YORK

Printed by R. Harrison

NEW YORK

The Summe of the Doctrines here handled.

The Dignity } for themselves, } of ordination to it.
of Preachers } a necessity } of continuance in it.
Christs Mes- } for the people, } maintenance of them.
sengers whence } a necessity of } audience, Obedience
to them.

The duty of Preachers in the General, from whence
observed. That Preaching of all the Acts of the Mi-
nistery is the most *Apostolical*, and so, the most
Episcopal.

And herein (according to a special Confession of
a Vow, made, and broken by this Person.) An Ex-
hortation both to Preaching and Catechizing. For
the latter of which

Four things } shunning } Diversities of Catechismes.
advised } Handling these } Unnecessary Controversies.
Principles, } Briefly.
Often.

In both condemned Incon- } Doctrines delivered.
stancy, either in the } time, giving it over.

The Duties of Prea- } Ability to Preach.
chers in Special } Perspicuity in their preaching.
Their lives to be according.

The state of a man uncon- } Blindnesse.
verted resembled by a } Darknesse.
Slavery.

The state of Conversion re- } Sight.
sembled by giving } Light.
Liberty.

That the greatest Sinner once converted is capable of
forgivenessse.

The joyfull happy estate of him } with God.
who hath an assurance of it, } of Conscience.
in three things he hath peace } with Death.

And therein of spiritual refreshings.

Throughout Applicatory to the Party.

The Summe of the Duties due to the

King of Great Brittain

at the City of London

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January

the first of January



The Text.

Act. 26. vers. 17, 18.

I send thee

*To open their eyes, to turne them from
darknesse to light, from the power of
Satan unto God, that they may re-
ceive forgiveness of sins, &c.*

That there is an eminent
Man this day saine in Israel
by a scandalous and igno-
minious death, yee all
know, of whom this unwonted con-
fluence of people speakes an expecta-
tion offaying somewhat; *For his life,*
to give the least commendation,
would be a scandall to the Speaker,
and yet wholly to conceale his peni-
tency at *his death*, would be a wrong
both

c Lauda
hominem,
sed post
mortem,
post con-
summatio-
nem, quan-
do nec lau-
dantem
adulatio
mover, nec
laudarum
tentat cla-
rio. *Ambr.*
in natali.
S. Euseb.
d Ibi est
laudatio
vanitate
remota,
ubi etiam
vitupera-
tio erat ab
offensione
secura,
Aug.

both to him, and you the hearers. It was indeed his own desire, there might be no ~~reproach~~ of him at all, but (me thinks) that it telle (if there were no more) is quite sufficient to speake somewhat: And commendation (if ever) is then most seasonable, (c) when it can neither impute flattery to the one, nor cause a pride in the other. There may bee thought (d) the lesse affected, when a dispraise would be the least offensive. And for that we have done with in the Relation.

This Text fits this present occasion thus: Saint Paul is here sent to preach the Gospel, such was the end of this our Brothers ordination, but neglected. Such had been his solemn vow of latter yeares, but broken. The persons to whom he was sent, were such as lived in darknesse, under the power of Satan, such to have been his life formerly to the Churches scandall is confessed. The effect of Saint Pauls message is, to open their eyes, to turne them unto God, such a blessed change

to have been lately found in him, hath been made apparent. And if with these he hath obtained the efficacy of the meeres, why should we barre him, from attaining the like happinesse in the end, viz. forgiveness of sins. 'Tis true he was sent, and like that (e) Son, that said he would goe into the Vineyard, but went not. Instead of converting others, he had corrupted them, instead of opening their eyes, he had shut his eyes, instead of gaining others out of darknesse, he had lived in the workes of darknesse himselfe, instead of turning men from the power of Satan, he had drawn more subjects to him. Notwithstanding what he was ordained to have been an instrument of in others, was by Gods grace in a great measure wrought in himselfe; and if Conversion, why should not we beleue forgiveness, and if forgiveness, blessednesse; for, (f) *blessed is the man whose iniquities are forgiven, and whose sins are covered, &c.* The Ocean of Gods mercy is able to swallow Mountaines, as well

e Mar. 21.

30.

f Rom. 4.7

g 1 Tim.
 2. 12.
 h Act 3. 19.
 i Heb. 11. 7
 k Vide o-
 rat. de vita
 ejus per
 Greg. pref.
 & poema
 ejus de vi-
 ta sua scrip-
 ad popul.
 Const. an-
 rimop.
 l Luk. 12. 4
 m Apud
 Deum non
 valet men-
 sura tem-
 poris, sed
 doloris,
 non tem-
 poris lon-
 gitudine, sed affectus sinceritate pœnitentia lo pensatur. La-
 tro ille in Cruce non eguit prolixitate temporis intra
 enim unum momentum totius vite sceleribus absolu-
 tus, præcedit etiam ipsos Apostolos ad Paradisum
 Chrys. Pœnitentia non mensium cursu pensatur, sed
 profunditate luctus, & lachrymarum, qua homo mor-
 tificatur, Isidor. de sum. bon. n. Mar. 20. 6. o 2 Chron.
 33. 11, 12 p Luc. 15. 17, 18.

well as Mole-hills, great sins as lesse,
 according to the proportion of Re-
 pentance, Saint Paul (g) a blasphemer,
 yet obtained pardon. The Crucifiers
 of the Lord of life are bad to be (h)
 converted, and their sins should be blot-
 ted out. 'Tis true he was at first ma-
 ved to it with feare; so was (i) Noah
 to the saving himselfe by the Arke, (k)
 Gregory Nazianzen was at first con-
 verted to Christianity in a Storme.
 Our Saviour in the same breath calls
 his Disciples Friends, (l) and yet
 bids them feare him, for the feare of
 Hell it selfe. (m) He came late, so
 did they that went into the Vine-yard
 at the eleventh (n) houre. (o) Mana-
 ses begun in sinners. The (p) Prodi-
 gall Son staid till he was neare star-

ved, and the Thiefe till he came up-
on the Crosse.

Oh let not your eyes be evill when
Gods is good. Where we finde his
hand, why should we doubt of his
Seale? if he were turned from the
power of Satan in repentance to God,
no doubt but God hath turned to
him in granting forgivenessse.

In the Text you may observe these
three parts.

1 Saint Pauls mission, I send
thee.

2 His Commission in three bran-
ches.

1 To open their eyes.

2 To turne them from darknesse
to light.

3 From the power of Satan unto
God.

3 The happy fruit of both, That
they may receive forgivenessse of
sins.

The first implies our Dignity. The
second our Duty. The third our hea-
rers benefit. In this our Brother, the
first at his arraignment hath been

G

much

much disgraced. The second in his life more neglected. And the third at his death, Gods mercy infinitely magnified. From the first, he judged himselfe worthy to be degraded. For the second, he had strongly resolved if he had lived, to have repayed. And the third was in an extraordinary manner to his conscience sealed. So that the three things which are now to be handled from the words are these.

1 First, the dignity of Ministers, to be Christs Messengers, *I send thee.*

2 Secondly, the chiefe part of their message, to be Preachers (the sole end of which, is the enlightning and converting of men) *to open their eyes, to turne them from darknesse to light, &c.*

3 Thirdly, the latitude of Gods mercy even to the worst of men, by their preaching converted, though living before under the power of Satan, yet shall receive forgiveness of their sins. In the handling of which ye shall finde some things as seasonable

as

as profitable, and throughout I would be understood to be equally applicatory to *Bishops*, as other *Ministers*.

I First, the dignity of Preachers, they are sent by Christ, *I send thee*; their mission is like (q) Saint *Johns* Baptisme, *not of men, but from Heaven*, they may say to their hearers as *Moses* to the *Israelites*, (r) *I am, bath sent me unto you*. And 'tis observable their Commission is sealed by the blessed Trinity. First, *severally*, by the Father, (Matth. 19. ult.) *Pray the Father that he will send labourers, &c.* By the Son (Ephes 4. 11.) *He gave some Apostles, some Pastours, some Teachers, &c.* By the Holy Ghost, (Act. 20. 28.) *Over whom the Holy Ghost hath made you Over-seers.* Secondly, *joyntly* (Matth. 28. 18.) *Goe, teach all Nations, and baptize them in the name of the Father, and of the Sonne, and of the Holy Ghost; and accordingly as Saint John (1) begins his Revelation with a Salutation from them; so Saint Paul (t) concludes his*

q Mar. 21.
25.

r Exod. 3.
14.

(Rev. 1.
4, 5.
2 Cor. 13.
14.

v 1 Tim. 6.

11.

2 Tim. 3. 17

x Heb. 13. 7

2 Tim. 4. 5.

y 2 Tim. 2.

3, 4.

z Mat. 9. 3.

a John 21.

15, 16.

i Pet. 2. 25

b Act. 20.

28.

c 2 Tim. 2. 6

d Mat. 4. 19

e 1 Thes. 2.

7.

f 1 Cor. 4.

15.

g Gal. 4. 19

h 1 Cor. 4. 1

i Matth. 5.

13. 4.

k 1 Cor. 4. 1. i Tim. 5. 17. l 2 Cor. 5. 20. m Rev. 1. 20.

n Rev. 22. 19. o 2 Cor. 6. 1. *συνεργός*. p Verse before

the Text. q Ibid. *συνπέντω*, as 2 Cor. 4. 1. *συνπέντω*, i.

c. officers, vid. Mat. 5. 25. *συνπέντω*, &c. r 2 Cor. 8. 23.

second Epistle to the *Corinthians*, with a *Benediction*. Hence are those honourable titles given unto them both to imply their dignity and duty, (*honors & onus*) To imply their holiness, (u) *Men of God*; Their vigilancy, (x) *Watch-men*, their courage (y) *Souldiers*, their painfulness, (z) *harvest labourers*, the care of their flock, (a) *Shepheards*, their wildome, (b) *Over-seers*, their industry, (c) *Husbandmen*, their patience, (d) *Fisher-men*, their tenderness of affection, (e) *Nurses*, their love, (f) *Fathers*, (g) *Mothers*; their faithfulness (h) *Stewards*, their necessary use in preserving and informing of men, (i) *Salt of the Earth*, *Light of the World*, their dignity, (k) *Rulers*, (l) *Embassadors*, their eminency (m) *Angels*, or their (n) *fellow-servants*, (o) *Co-workers* with God, Christs (p) *Witnesses*, (q) *Ministers*, nay (r) *Christs* glory. To

the

the Ministers of the Law indeed pertained (f) *the glory* (viz.) of the Arke and Temple, but these are termed the Glory of Christ himselfe, typified by them, whose presence made (t) *the glory of the latter Temple*, though meaner in building, to exceed the former. The dignity done to the Priests and Prophets under the Law was much, (u) *Jehojada* the Priest marries *Jehorams* daughter the King. See the honourable termes given by (x) *Obadiab*, (the chiefe of *Ababs* Courtiers) to the Prophet *Elijab*; and to omit what we read from good Kings, See (y) *Joash* (a bad one) visiteth *Elisba* in his sicknesse, calling him my Father, &c. Now by how much the (z) Gospel excels the Law, so ought the Ministers to be prefer'd, as being of a better Testament, and of a farre (a) more glorious Ministration. Embassadours are usually respected according to the Princes they represent. Saint Paul was so received by the *Galathians*, (b) *As an Angel of God*, nay, as Christ *Jesus*, in whose stead

f Rom. 9. 4.

t Hag. 2. 9.

u 2 Chron.

22. 11.

x 1 King.

18. 7.

y 2 King.

13. 17.

z Heb. 7.

22.

See 2 Cor.

3. 7, 8, 9,

10. vers.

a 2 Cor. 3.

7, 8, 9, 10.

b Gal. 4. 13.

c1 Thes. 5.

12.

d Nihil est
in hoc sæ-
culo ex-
cellentius
sacerdoti-
bus, subli-
mias Epif-
copis, si
nomen
congruat
actioni, &
actio re-
spondeat
nomini. Si
non no-
men inane,
& crimen
immane.
*Amb. de
dignitate
sacerdot.*

e 1 Cor. 4.

13.

f A& 18. 3.

he moved. And thinke not this to be any pride in magnifying our calling, Saint *Paul* surely was no more ambitious of honour, then he was covetous of a gift; but yet that he might have some fruit that might abound to their account, for their owne sakes no doubt, he beseecheth the (c) *Thessalonians*, To know those that were over them in the Lord, and to esteeme them very highly, &c. A (d) high calling indeed, the Son of God himselfe despised it not, and let not the greatest then thinke his sonne of too high a birth for it. 'Tis no argument, that now they should be made the (e) *Off-scouring* of the world, because the *Apostles* were so, that now they should be driven to worke with their owne hands (as some it may be, would be contented with) because (f) Saint *Paul* was once put to it by necessity: that now they should have no respect because there was so little heretofore given them by Infidels. No; yet have not so learned *Christ*, and doe not ye fill up the measure of your *Fathers*.

bers. And yet how many are there, who seeme to reverence Christ, but like the Jewes mock him in his word and servants, like cursed *Cham* deriding their Fathers, till the cutle redound upon their owne heads; If like *Jeremiab*, a Minister deale truly and impartially, presently (g) *devi- ces are laid for him, a conspiracy to smite him with the tongue, if he endeavour to dispossesse a man of his evill spirit, then like Saul to David, a dart is throwne at him, nay, Speares and Arrowes of reproaches, even bitter words. If a reproofe, then you take too much upon you ye sonnes of Levi.*

g Jer. 18.
18.

Obj. We grant the Apostles to be sent of Christ, but what is that to such as are ordained in these dayes?

Ans. The difference is only *Vocationis modo*, Christ calls *Paul* immediately by himseife, and he calls *Timothy*, *per media ordinaria*, as Saint *Paul* speaking to the Elders of the Church of *Epbesus*, whom himseife had ordained, yet (*Act. 20. 28.*) he

h See the demands in the booke of Ordination.

i 1 Cor. 9. 2
If I am not an Apostle to others, yet doubtless I am to you, for the seale of my Apostleship are you in the Lord,

tels them, the *Holy Ghost* had made them over-seers, as his Epistles may be truly cal'd his writings, as being the Pen-man, and yet Gods too, who was the Inditer, and in them guided his hand : So the Messengers of the Church are alio Christs, who in his name ordaines no other, then testifie they finde themselves (*b*) inwardly moved to it by his Spirit. See both together in that fore-named, 2 Cor. 8. 23. *We are the Messengers of the Churches, and the glory of Christ,* as the man is called *the glory of God,* (1 Cor. 11. 7.) because as the Moone from the Sunne, he derives his light and authority from him, as in the same sence the woman the glory of the man, so are these so called here, as receiving their dignity and Commission from Christ by the Churches hand, who in this sence confirmeth the word of his Servants, and is, Mat. 28. 20. *with them to the end of the world,* of which there can be no (*i*) surer Seale, then the assistance of Gods Spirit in converting their hearers. Hence

Hence a two-fold instruction for the Preacher and people.

For the Preacher. 1. A necessity of Ordination, *Mark* 3. 14. He ordained twelve that might send them forth to preach. None may (k) take this upon him, (be he as wise as Solomon or Daniel) before he be call'd of God as Aaron. (l) How can they preach, i. e. de jure, unlesse they be sent. God complaines of some (m) that have not sent them, yet they ran: I have not spoken to them, yet they prophesied. The (n) Labourers though able and willing, yet went not into the Vineyard till they were bidden by the Husband-man. They who cline (o) into this Office through the window of their owne pride and selfe-conceit, and enter not by this doore, are rather theeves than Shepheards. 'Tis an observation some have made of (p) Origen, why he fell into such dangerous errors, though he had an excellent wit, because he so long neglected orders.

2 A necessity of continuance, if their

k Heb. 5. 4.

l Rom. 10.

15.

m Jer. 23.

21.

n Mar. 20.

7.

o Joh. 10. 1

p Chem-

nit. de Ec-

clesiâ. De

Origine

dicunt,

cum sine

vocatione

seingressisse

in officiu-

um docen-

di, inde fa-

ctum est,

quod in tot

errores est

prolapsus.

their *Mission* be from Christ, none can then give them a *Dismissal*, but Christ. Have you set your hand to this Plough, there is no looking back; whatever other employment by man is laid upon you, of this you cannot be unloaden. There may be indeed some good cause of a removall from a place, even for the same, the *Call* our Saviour sent for was loosened, viz. when, *Mat. 23. 3. the Lord hath elsewhere need of you*; but I finde no writ of ease in any place to dispense with the Office it selfe.

For the people, 1. First, then give them entertainment, the Apostle argues this case largely, (*1 Cor. 9.*) In some places, nay in most, the meanes of the *Levite* is like the garments of *Dauids* Servants, by *Hann* King of *Ammon*, cut off by the halves. But let such consider the admonition of *Moses*, *Deut. 12. 19. Take heed to your selves*, they that thus (1) rob God; doe but in conclusion rob themselves, as there are in Story divers such observations. *Moses* prayer for *Levi* is still effe-

Mal. 3.
8, 9.

effectual, (Cha. 33. 11.) Blesse Lord
his substance, and smite through the
loynes of them that rise against him, and
of them that hate him, that they rise not a-
gaine. That distinction of three sorts
of Sacriledge by Peter Lombard, (i) is
commonly knowne, *Sacrum de sacro*,
non sacrum de sacro, *sacrum de non sa-*
cro, as that of Thomas (t) Aquinas,
that it may be committed against
three, in *Personam*, in *Locum*, in *rem*.
The last of each are alike, in a robbe-
ry upon the Churches possessions;
where in other Countries it hath been
consented to, it is now as much re-
pented of, though too late, beware of
it. Justinian (u) makes it a greater
sinne then treason. Howsoever thou,
who (x) abhorrest Idols, doe not thou
commit Sacriledge. You that stand
for Christs Word, doe not you cast
lots for his coat. (y) The fish Saint
Peter caught, it came up with mony
in the mouth, and certainly such as
are truly taken by the net of Gods
Word, will not grudge to supply the
Minister in Temporals, who commu-
nicates

s Pet. Lum-
bard, sent.
libr. 3.
Secunda
secundæ
qu. 99.
art. 3.

n Proxi-
mun sa-
crilegio
crimen est
quod le s^r
Majestatis
dicitur.
Leg. 1. di-
gest. ad Leg
Iu.
x Rom. 2.
22.
y Mat, 17.
27.

nicates to him in *Spirituals*, and what
 ye yeeld let it be willingly, not wrung
 out by Suits : Such as strive with the
 Priest are accounted the worst of
 men by the Prophet (*Hosea 4. 4.*)
 How able and active this our Brother
 was in the recoveries of such dues, ye
 all know ; But what a grieve now,
 his spending so much time in them
 was, whereby he lost himselfe, I
 know. The re-gaining of the Churches
 Rights he thought might be done,
 but the gaining of soules, the Rights
 of Christ purchased by his blood, by
 no meanes should be left undone.
 Often did he apply to himselfe that
 speech of a (z) great man at his last.
Had he been as diligent to have done
God service, as he had done the King,
he had kept the Kings favour still. So
 had he been as conversant in the study
 of the Gospel, for the instruction of
 Men, as he had been in the Law, for
 the settling of Lands, he had not by the
 Law so deservedly lost Lands, Body,
 and Estate, and all at once. We are
 called *Fishers*, not *Hunters*, Fishers
 of

Card.
 Woolsey.

of men, not of money, we are prest for
a Spirituall warfare, and such (a) en-
gange not themselves with the affaires
of this life. (b) St. Augustines spirit is
very worthy of imitation, who was hard-
ly drawne to answer any Letters, for
himselfe, or others that concern'd these
worldly matters, only ready for such
whose subject was spirituall. And if at
any time he were necessitated to it, he
thought so much lost, and returned from
it, as a Prisoner set at liberty. Nay,
fomerimes (c) Gave up his right,
rather than run himselfe into a Laby-

at Tim. 2.4
See what is
promised
at ordina-
tion, viz
To lay aside
the study of
the world
and such
like cares,
&c.

b Non om-
nium E-
pistolis re-
spondebar,
nisi si quid
tractarent
ad Religi-

onis pertinens negotium. Et si rogatus à nonnullis, in
temporalibus causis, Epistolas dabat, hanc suã a meliori-
bus rebus occupationem, tanquam angariam deputa-
bat, & illis dispositis, tanquã a rebus mordacibus, & mo-
lestis, animi recursum ad interiora mentis, & superiora
faciebat, suavem semper habens de iis quæ Dei sunt allo-
cutionem, vel collocutionem. *Possido, de vita August.*

c Ubi aliquid suspicabitur exoriturum litis, sæpè totam
causam cesserit adversario, *Erasm. in Epist. ad Arch.*
Tol. ant. op. August. Hæc non eò commemoro, quod existi-
mem horum temporum Episcopos ad hanc imaginem
compellendos, sed ut declarem quanto opere sanctissi-
mi hujus præsulis animus abhorruerit a solitis li-
tibus. *Ibid.*

d Zach. 11
17.

rinth of Law contentions, according to that of our Saviour, (*Matth. 5. 40.*) The only way the Devil is sometimes put to, for the stopping of the mouthes of able Divines. If he can but get their hearts, to cleave to the world in suites, soone cleaves their tongues to the roofes of their mouthes for preaching, and so by a dis-use in time, according to that threatning in the Prophet to the Idoll shepheard, (d) *Their armes are dried up, their right eyes utterly darkened, And their right hands with the Psalmist, forgets their cunning : Their abilities and gifts perish also.* And 'tis certaine (howsoever others have thought the contrary) as the interposition of the Earth eclipseth the Moone : So these earthly employments hath rather clouded, than added to the glory of our function.

Secondly, then give them Audience, Obedience ; I put them together, as indeed they should never be severed. First, audience, the denying of which to the Embassadour of the meanest

meanest Prince on Earth is accom-
 pted the highest indignity. (e) Ob see
 then ye refuse not him who speakes from
 Heaven. Say ever in this sence with
 Samuel, (f) Speake Lord, thy servant
 heareth. And when ye doe, let it be
 with Reverence. Remember 'tis the
 voyce of God, and not of Man, as one
 observes of that speech of John the
 Baptist; *Ego sum vox in deserto.*
 John was the voyce, but God the
 Speaker, (h) Balaam bids Balak a-
 rise. (i) Eglon of himselfe rose up
 from his Throne, when Ebud said he
 had a message from God to him. If
 these gave this outward reverence, let
 us adde (k) an inward reverence and
 feare also. Secondly, give them (l)
 Obedience, the former is but the sha-
 dow, this is the substance. Many in-
 deed give us the bearing, but very
 few in that sence 'tis usually taken in
 the Prophets, viz. Obeying, Re-
 member we are Gods Messengers.
 Great mens intreaties are commands:
 Our commands from God are but
 intreaties. (m) God doth beseech you by

e Heb. 12.
25.

f 1 Sam. 3.
10.

h Num. 23.
18.

i Iudg. 2.
20.

k Heb. 2.
38.

l Frustra
 præcepta
 Dei custo-
 diuntur
 memoriâ,
 si non cu-
 stodiantur
 & vitâ.
 August.

m 1 Cor.
5. 20.

us, we pray you in Christ's stead; un-
 heard of, that a King should Petition
 to his Subjects; and yet who of you
 yeelds? Who obeyes? Historians
 say, that mens lives were never worse,
 than when the *seven Wise Men* lived.
 It would be ill newes if it should be
 so with us, since the long continuance
 of the wisdom of the word among
 us. However, as our Saviour said un-
 to his Auditory, so may we say unto
 you also, (o) *We have not spoken of*
our selves, but he who hath sent us, he
gave us a Commandement, what we
should say, and what we should speake,
and the word which we have in his
Name spoken, and not obeyed, shall
rise in judgement against you at the
last day. Object not the disobedi-
 ence of this particular *Person* to pal-
 liate your *owne*. Let his *self* condem-
 nation prevent yours, his exhortation
 to others, be yours. He was a Prodi-
 gall, but returned, once lost, but now
 found, and if the Father have remit-
 ted it, let not his Brethren (like the
 elder Brother in the * Parable) bee
 offended

o Joh. 12. 9
 56.

* Luk. 15.
 28.

offended in it. And so touch for the
first part of the Text, Saint Pauls
Mission is to send thee clean and whole.

Now the second part of this Text
concernes St Pauls Commission, in a
word of Information, To open their
eyes, in a word of Application, To
turne them to God (the two necessary
parts of a Sermon.) Before you
heard our Dignity, now we will con-
fesse our Duty, and as this latter shall
support the former. And for
this we shall consider it two wayes,
as it may concerne this our Brother.

First, *Ministry*, as being his duty it
should have performed towards
others. Secondly, *Passivity*, as having
at last bene affected in himselfe.

In the first, I shall but performe
the will of the dead, who had intended
as the place of Execution, to have
made a large Exhortative Speech, to
the diligent performance of his function
in **PREACHING**, and **CATE-
CHIZING**. But that he thought
few of his Profession would be there,
and the Papists (who might be the

H most)

el. 81. 3A 4

most would but deride him, and
 so omitted it. Only he declared
 how the neglect of it, and the breach
 of his vow in it, was his greatest
 griefe, and for which he was per-
 suaded, (as a just punishment) God
 left him to himselfe, whereby he
 came to this shamefull end; for the
 sin of Omillion, he observed Gods
 Justice in giving him over to his
 Commission; And as this subject is
 reasonable in regard of his particular
 so it is necessary in regard of the
 times and place in generall. When
 Preaching is so undervalued, so slight-
 ed, as if it were too meane for the
 Dignities, and Fathers of the
 Church, and only left to the refuse of
 our Office for the inferior Ministers.
 And let me not be mis-understood, as
 if in the words of St. Barns (p) I ha-
 ought to accuse my Name, or Profe-
 sion of, for with Cham, had a desire to
 discover my Fathers nakedness; No
 only to make magnifie their Office, and
 in this our Brethrens stead, invite them
 unto that, whereby their Dignity

p Act. 18. 19

Com

H

with

with man here, and their comfort
with God hereafter may be con-
tinued.

The Summe of the Apostles Com-
mission; you see here is Preaching,
which we shall according to the Text
consider; First in it selfe, and then in
its severall parts.

First, in the Generall; from the
Summe of the Apostles Message ob-
serve this, (viz.) That Preaching and
conversing the soules of men, of all the
Acts of the Ministry is the most A-
POSTOLICALL; see (1 Tim. 2. 9.)

both put together; I am ordained a
Preacher, and an Apostle, a Teacher
of the Gentiles, &c. The very same
words againe (2 Tim. 1. 11.) See
how the Apostleship is supported on
each side with this imployment. It is

presented before the Administration
of Sacraments (1 Cor. 11. 17.) Christ
sent me not (i. e. not so much first
baptizer, but to preach the Gospel.) Nay
above Miracles, gifts of Tongues,
Government; &c. See 1 Cor. 12. 28.
29. God hath set in the Church first

Consemmus
quicos A-
postolo-
rum figurā
tenent prae-
dicare.
Gregor.

*Rev. 2. 2.

u Apud nos
Apostolo-
rum locum
tenent E-
piscopi.
Hier. Epist.
ad Marcel.

Apostles, secondly Prophets, thirdly
Teachers, after that miracles, then gifts
of healing, Government, Diversities
of Tongues, &c. Now wherein hath it
so offended, that lately it should
be compelled to take the lowest room.

It is a speech of Gregory. (1) We
account those to bear the Image of the
Apostles, who are Preachers. And
if so, why heare we no more of it
from him, who boasts his Seat to be
onely Apostolicall, who hath not been
knowne so farre to disparage himselfe
these many hundred yeares. (2) The
more we draw back in it, the nearer
we shall draw to him. There were
some in the * Church of Ephesus that
said they were Apostles and were not.
Let this one thing be the tryall, which
if admitted, the fornic would be found
a liar. Now if preaching be the most A-
postolicall, certainly this conclusion
must be undeniable, viz. That is the
most Episcopall, (u) whose Successors
they are taken to be. For which, who
knowes not that in the 1 Timog
(which S. Hierome wel calls Spadula
Sacerdo-

Sacerdotii) the prime quality of a Bishop is to be (1) *Didaxtor*, i. e. not only able and fit, but apt and ready to it. The like *Tit. 1. 9. Thomas Aquinas* could say, that preaching was the most principall and proper act of a Bishop, and accordingly applies (2) eight Titles to them, which doe imply that labour. Nay so proper to a Bishop, that before *S. Augustines* time it was not (a) usual for a Presbyter to preach in the presence of a Bishop: at least, it was against the custome of the Affrick Church. We read *Valerius* then Bishop of Hippo was much censured by other neighbouring Bishops, that he should permit, *S. Austine*, being then but a Presbyter, to preach so often before him, and not so doe it himselfe, and yet there was some reason for it: *Valerius* being a *Greecian* was not so perfect in the language as *Augustine* was in the *Latine*. *Augustine* was then Bishop of Hippo, and he was much censured by other neighbouring Bishops, that he should permit, *S. Austine*, being then but a Presbyter, to preach so often before him, and not so doe it himselfe, and yet there was some reason for it: *Valerius* being a *Greecian* was not so perfect in the language as *Augustine* was in the *Latine*. *Augustine* was then Bishop of Hippo, and he was much censured by other neighbouring Bishops, that he should permit, *S. Austine*, being then but a Presbyter, to preach so often before him, and not so doe it himselfe, and yet there was some reason for it: *Valerius* being a *Greecian* was not so perfect in the language as *Augustine* was in the *Latine*.

x Ver. 20.
Potissima
functio
praesulum
Erasm. on
t Prædica-
tio est actus
principa-
lissimus E-
piscopi &
proprius.
Miles Vir-
nitor, Pa-
stor, Bes-
triturator,
Arator, Se-
minator,
Archidia-
cus.
x Augusti-
no Presby-
tero, pore-
statem de-
dit Vale-
rius Episcopus cor-
ram se in Ecclesia Evangelium predicandi, & fre-
quentissime tractandi contra usum & consuetudinem
Africanarum Ecclesiarum, unde ei (viz. Valerio)
nonnulli Episcopi detrahebant, *Passio de vita*
Augustini

bEt postea
occurrente
& volante
huiusmodi
fama & bo-
no prece-
dente ex-
emplo, ac-
cepta ab E-
piscopis
potestate,
Presbyteri
nonnulli,
coram, E-
piscopis,
populis
tractare
coeperunt
verbum
Dei, Ib.
e Atq; E-

piscopatu suscepto multo instantius ac ferventius, ma-
jore auctoritate, non adhuc in una tantum regione, sed
ubicunque rogatus, venisset, verbum salutis eternæ, ala-
criter, & suaviter, pullulante atq; crescente Domini
Ecclesia, prædicabat. Paratus semper reddere po-
centibus rationem de fide, &c. *Possido: de vitâ Aug. g* Episcopi
proprium munus esse docere populum, effugere non po-
tumus officium docendi, quod nobis refugientibus im-
posuit necessitudo *Amb. b* Episcopum necesse est in sin-
gulos dies sementem facere, ut ipsa saltem assuetudine
doctrinæ, sermonem auditorum animi retinere possunt,
Chrys. de sacerdotibus lib. 6.

whom

whom ye have so often craved here as
if he were rather a daily preacher,
then a weekly. S. Hierome's speech,
Bishop should be for the Church, as
said of (i.) Moses and Aaron for the
Tabernacle, they departed not from it,
alwayes either preaching or studying
for it, either with (k.) Peter and An-
drew fishing, or with James and John
mending their nets.

Well, methinks, when I reade of
Saint Paul's charge for this particular
to Timothy, the first Bishop of Eph-
esus, 1 Tim. 4. 11 and a feldy man
too, and in what high termes he gives
it. I charge thee before G. O. D. (and
the LORD JESUS CHRIST, who
shall judge the quick and the dead at
his appearing, and in his Kingdome
Preach the Word, bee instant, &c.
It should make many a mans ear
to tingle, that hath wholly neglected
it.

For Excuses, if a not being bound
to any particular charge be pretended,
let them consider S. Paul's free prea-
ching, which he so much glories in

i Episcopus
imitetur
Mosen, i-
mitetur &
Aarō, quid
enim dici-
tur de iis,
quod non
discedunt a
Taberna-
culo Domi-
ni. Duo sūt
Pontificis
opera, aut a
Deo discat
legendo,
aut popu-
lum Dei
docere pre-
dicando,
Hieron. l. 1.
c. 13.

St. Pauls worke also, as writing not a little. So (n) disputing daily with the Jewes and Greeks. *Apollos* and *Barnabas* did the like with the false Apostles, and for convincing gain-sayers none are freed from. See but what is recorded of Saint *Augustine*, how many Hereticks he had a daily contention with *Arrians*, *Manichees*, *Pelagians*, *Donatists*, (one of which was converted only by a digression in his Sermon) against whom: and of divers other subject, he wrote so much, that if all were extant: he that writes his life saith, (o) *The greatest student would have his fill in reading of them only.* Yet notwithstanding how did he labour in a constant preaching to his last.

So that no pretence whatsoever can excuse us from the performance of this function. to what dignity soever advanc'd. I have often wonder'd at that in *Jobans* Parable, that when some of the Trees were desired to rule over the rest, saith (p) the Olive, *Why should I leave my farnesse, where-*

m 2 Cor.
11. 28.
n Act. 19.9
Cap. 9. 22.
Cap. 8. 28.

o Tanta ab illo dicta se edita sunt, tan-
taque in Ecclesia disputata adversus diversos Hetericos, conscripta ex canonicis libris: exposita, ut ea omnia, viz quicquam fuit diabolus nonne, & perlegere possit. Possid. in vita. August. W
p Jud. 9.
9. 13.

¶ Ye are
the Lords
Messen-
gers, Watch-
men, Pri-
ests, Stewards,
to teach,
so premo-
nisha, to
feed, to
provide for
the Lords
family. See
the book
of ordina-
tion.
¶ Be thou a
faithfull
dispencer
of the
Word and
Sakra-
ments.

where, with by me they honour God and
Man, &c. I saith the Fig-tree, why
should I leave my sweetness, and my
good fruit, &c. and goe to be promoted
over the Trees? Why should pro-
motion over Others make men bar-
ren in themselves? Could they not
bear me, and bear Fruit together?
Twas but a Parable, and let it be so
still without any further application
only let none of us having a talent, be
like the unprofitable servant in hid-
ding it.

And in conclusion, let me be but your remembrancer, of what hath been so solemnly and publickly vow'd at Ordination and Consecration, and such a Profession before many witnesses ought to be of no slight esteeme. The (q) Exhortation to preaching before the receiving of Order, the Obligatory promises upon demand for it, the (r) words of Ordination it self; the *solemn delivery of the Bible with a charge to preach*; this being the sum of the Office, why retain we the name without executing it?

it? And are not the same with other additions renewed at the Consecration of a Bishop? Doth not the (/) Prayer tend the same way? The redelivery of the Bible as before, and opened with a charge againe to be diligent in teaching, in giving heed to Exhortation, and to doctrine, thereby to save himselfe, and those that heare him; to be a Shepherd, and not a Wolfe; to seeke the lost, &c. And in conclusion, a Prayer that the Spirit may descend upon him for the preaching of the Word, and being earnest in reproving, beseeching, rebuking, &c. these surely are too serious to be thus sleighted (t) be not deceived, God is not mocked.

Now if any persons thus Ordained and Consecrated have been negligent in performing, let not the scandall be cast upon our Church, who you see is very carefull in enjoyning, and the bonds it takes for keeping Covenant are the greatest that can be given, the forfeiture of which will not faile to be eald upon at the judgement of the great

/ That he may have grace to be evermore ready, to spread abroad the Gospell, and as a faithfull servant to give Gods family their meat in due season. See booke of Consecration.

Gal. 6. 7.

street day. And so much for the first thing, the neglect of which this our Brother so much lamented, viz. The fore-noons worke in preaching.

There is a second, which he had expressly vowed also and broken, and for which equally with the former he acknowledged Gods Justice in this punishment, and that was the neglect of publike Carechizing, in a plaine and familiar exposition of the *Credenda* and *agenda*, contained in the Creed, ten Commandements, and Lords Prayer, enjoyned to be the afternoons worke, and it were well if every Lords Day had its Morning and Evening Sacrifice; its former and latter Raine, (u) *In the morning sow thy seed, in the Evening withhold not thy hand*: Of which duty give me leave to speake a word also, as being a thing of all others the most necessary in these times, when by a few yeares neglect of it, the vulgar have been so corrupted with divers Heresies, and false doctrines in matters of faith and practice. These are the

foun-

Eccles.

11.6.

foundation of Christian Religion, which as it was St. Pauls glory to have laid it with the Corinthians, so would it be the glory of this Age to compass the like, until which be done, it must needs be in vaine, to proceed to a building of higher points. And I beleeve, without any disparagement I may say of the major part of our Congregations; as the Apostle of that famous Church of the Hebrewes, *They have more need of milke, than of strong meat.* In which if it were fit for me to direct others of greater experience than my selfe, I would attribute of these four things.

First, to stin diversities of Catechisines; for every one to be teaching a severall, as best likes his fancy, is but to distract and confound the people, if they shall remove from one Parish to another. What are they, but severall Methods of the same thing in substance? Let us all pitch upon one, and why not that appointed by Authority?

Second-

21. BA
13.
x Heb. 5.
See Amb.
upon this
place for
the neces-
sary of Ca-
techizing.

2 Act. 15.
28.

a λογισμα-
δια.

b παρανομια
c 2 Tim. 1

14. 16. 28.
Titus 3. 8.

2 ad rom 14
for cor 13
the neede
of vs
reaching

d Act. 20.
31.

Secondly, shew intricate and unnecessary Controversies, which as at all times in common Congregations are unprofitable: So in this exercise the most unseasonable. That clause in the Apostles letter from their first generall Councell is very imitable in this; (x) *We thinke it fit to lay upon you no other burthen; than necessary matters; (a) vaine bablings, foolish questions, and (b) striving about words, and such kinde of needlesse contentions.* S. Paul bids (c) *Timothy and Titus avoid, as being to no profit,* among which may be reckoned the filling ignorant peoples eares with questions of Church Discipline, which doth not concerne them, and neglect the maine.

Thirdly, handle these things briefly, without affecting too much latitude. (d) S. Paul had taught his hearers in the compasse of three yeares the whole councell of God, both in publike and private, and such as shall dwell so long upon one subject, observe not the custome of the ancient Church.

How

cannot imagine it to have exceeded
 Solomons. Nay in this spirituall build-
 ing, it may be want of paines, else
 containeth a long tractate, the better
 things are studied and digested, the
 more able shall we be to p[er]fume
 unnecessary discourses, and to con-
 tract our matter into the narrower
 roomes.
 Fourthly handle them often. In
 the French and some of the German
 Churches, as the Sun iuns his course
 in the Heaven once a yeare, so doe
 they run through those heavenly
 Principles in the same compass.
 For which our Constitutions have
 well provided also. And yet in some
 who thinke it sufficient to go through
 them once in their lives, or a few of
 them once a yeare in some. No, peo-
 ple have not such strong memories
 for spirituall matters, but that we
 had need with S. Peter, (e) to ha-
 ve in remembrance of those things if
 we maye saye, For some kinde of
 motives it sufficeth they had
 some times of the yeare in their ses-
 sions,

c 2 Pet. 1.
 12.

sons, but for *Bread* there must be a daily provision. 'Tis so for the soule, for some points it matters not if they be seldome handled, but for the Principles of the Catechisme they are your necessary food, without which your souls cannot be nourished unto everlasting life, therefore it is fit that some of them should be ever sounding in your eares. And for this it self, let it not be thought too mean, for the chief of us. You see 'tis the Office of (f) a *Master-builder*; And among the Fathers have we not many introductions to the Vulgar? *Lactantius* his *Institutions*, *Cyrill* his *Catechismes*, *Clemens Alexandrinus* his *Pedagogus*, *St. Augustines* *Enchyridion*, and his Booke *de Catechizandis rudibus*, and the like.

f 1 Cor. 3.
10.

Let me for conclusion of this, exhort all without exception, unto diligence in both these particulars, viz. *Preaching* and *Catechizing*, which by this our *Brother* were so neglected and lamented. Be not *stupid* in the *Lords* businesse, and in the

b 1 Tim. 5.

17.

i Luk. 10. 7.

k 1 Thes. 5

13.

l 2 Tim. 2

15.

* Mat. 12.

43.

* Verbi

Dei præ-
cones di-
cuntur nu-
bes, qui
non secus,
ac per
quâdam
nubes, spi-
ritualem
irrigatio-
nem, ho-
minibus
Deus af-
fert. Chrys.
in Psal. 107

Lords Vine-yard, were it no more
than the sight of those of the Romish
Gergle in every corner, who travel
Sea and Land to make their Proselytes,
it should me thinkes be enough
to whet our resolutions to be more
industrious: Ye have heard, respect
is your due, but those are only (h)
worthy of double honour who are
constant labourers in the word and
doctrine, Maintenance is your due,
but 'tis the (i) labourer is worthy of
his hire. High esteeme is your due,
but (k) for your
workes sake. What is the cause of
late, the Calling hath fallen into such
Contempt? is it not for not shewing
your selves (l) workemen, rightly divi-
ding the word of truth. Why are many
of the people like those * dry places in
regard of any goodnesse, which the
unleane spirit walkes through, is it not
because you for preaching have pas-
sed over like || clouds and wind with-
out raine? What is the cause so few
subject themselves to Christs Stepe-
ter? Is it not because the sword of
his

his Spirit (the Word) is not thus drawne out by you? This and the like were the sole Apostolick weapon, whereby the world, was at first subdued. By these armes the Fathers purg'd it of Heresies and Schisms, afterwards; (m) not by force, Pillaring, Imprisoning, fire and sword (as the Papacie heretofore) but by preaching. And let no man neither, (n) despise the day of small things. St. Ambrose his first Sermon de grano Sinapis (as appears by the beginning) was preached to a (o) thin Auditory. Our Saviour was content with one Woman at Samaria. Noahs eight persons in the Arke were the better Auditory, though the whole old world were the greater, pretend neither the undecency of the Church, our Saviour preached out of a Fisher-boate, St. Paul upon the Sands. Where you finde dead Carcasses, thi-

m Non vi,
non armis,
non earce-
ribus, sed
solo gladio
spiritus,
quod est
verbum
Dei, et
victorias,
et trium-
phos para-
vit Eccle-
sia Christi.
Augustinus.
Possidon.
2 Zach. 4.
10.
o Libenter
nos predi-
care, &
gratantur

opus Dei facere, manifestum est. Sed videmus plures
& fratibus pigris ad Ecclesiam convenire: invit. loqui-
mur, & tamen tacere non possumus, Ambrosius.

p Oh quam
pudendum
si delectat
labor, ut
fera capia-
tur, & non
ut anima
capiatur?
Onerosi
non sunt
labores a-
mantium,
nam in eo
quod labor
amatur,
non labo-
ratur, *Aug.*
q Act. 10.
10.

ther should ye like the *Eagles* resort.
Nay, there is a way whereby all this
enjoyed may not seeme a burthen to
us neither. There is a *labour of love*
(the Apostle speakes of) that will
make us love the labour. *Jacob* be-
cause he loved *Rachel* thought his
seven yeares service no hing. What
paines doe we see some (p) take in
hunting, fowling, &c. accompted but
a sport, because they love it! How
doe some toyle for the love of Mo-
ney, things momentary! And shall
not our love to *Christ* constraîne us ra-
ther? The compassion to the soules
that are *Christs*, the gaine of an im-
mortall Crowne with *Christ*, much
more inflame us?

And yet there is one thing more
behinde, which if we will fulfill our
Ministry, must not be omitted;
which we have also solemnly promi-
sed, and that is, private admonitions.
St. Paul had somewhat to doe (q)
from house to house, as well as in the
Pulpit. Embassadors have not done
all in delivering their Embassage
pub-

publicly upon the day of audience, but there is much imployment also in private Treaties. The Husbandman visits his ground often after it is sowne. 'Tis the ignorance of some people to be all for the Publike, and the neglect of some Ministers to make that their stene. No, you will finde it otherwise in St. Pauls Epistles to Timothy and Titus, and 'tis a thing most usefull in these times, when there are so many that hate the light in publike. This was St. Augustines practice too, (r) he had usually a Chapter read at his Table, upon which he would be commenting to his Guests, tooke all opportunities in private, and chiefly endeavouring to instruct those, who might be able to teach others. And this part of our function, the Apostle gives a speciall caveat, that it be done with (s) meeknesse of wisdom, or else he may offend as much in admonishing, as the Party who is to be admonished. A word firstly spoken, saith Solomon, is like Apples of Gold in Pictures of Silver, as

Decebat ille privatum in domo, & publicè in Ecclesià, sacram lectionem adhæbebat mensæ, unde de quadam frugiferâ Commemtabatur & compertis rerum opportunitatibus, divinæ legis partes eis inculcabat. Et præcipue operâ dans eos instituere qui essent idonei alios docere. Possidon. / 2 Tit. 2. 25. Iam. 3. 13. Pro. 25. 11

an Earing of Gold, so is a wise re-
 ver, &c. The word in the Original
 is, spoken upon its wheels, which al-
 ways hath the best successe, when it
 runs upon these foure in a right ob-
 servation of the Manner, Time, Place,
 and Person.

There was another thing you shall
 finde often lamented by this our Bro-
 ther, which we must not omit, and
 that was his *Inconstancy* in what wee
 have already spoken of. He had run
 well formerly, but of late yeares had
 slackt his pace, upon which I was an
 eare witnesse of his savoury counsell
 to others, by his example, to con-
 tinue constantly in well doing, and not
 to measure their course according to the
 pleasure of the times. Let me also
 commend this to you from him, as
 the crown of all the former, viz. Con-
 stancy. (u) Continue in the things thou
 hast been assured of, &c. (x) These
 things I will that thou affirm con-
 stantly, (y) take heed to thy selfe, and
 to the doctrine, and continue in them,
 were the admonition of St. Paul to

u 2 Tim. 3

14.

x Tit. 3. 8.

y 1 Tim. 4.

16.

his

his Sons, *Timothy* and *Titus*. Let us intend these things, and intend them (2) *wholly*. An over active spirit that admits as inmates a multitude of other Offices to have one foot in the Church, and another in the Camp, usually mis-carries in all; *Qui in omnibus aliquid, in toto nihil*, let every one abide in that whereunto he is call'd. (a) If in the Ministry, let us waite on our Ministry, he that teacheth, on teaching, he that exhorteth on Exhortation, and then may we expect a blessing. (b) *Zacharias* received that joyfull newes of a Sonne by the Angell, while he was executing his Priestly Office in the Temple. The (c) *Shepheards* theirs, while they were attending their flocks by night; the (d) *Disciples* were called by our Saviour to be Apostles, while they were in their Callings. And, Blessed is that Servant, whom his Lord when he comes shall finde so doing.

Some have been inconstant in the doctrine delivered: 'twas *Reuben's* blot (who lost his dignity) to

1 Tim: 4
15.

a Rom. 12.
7. 8.

b Luk. 1. 11.

c Cap. 2. 8.

d Mat. 4. 18

^c Gen. 49. 4 (e) be unstable as water, or like a wave of the Sea, (to which Saint James compares some) turning according to the winde and tyde, is not becomming Gods Messengers, who are compared to (f) rivers, which hold their course, let the wind blow which way it will, (g) to be double minded, or as the Psalmist (h) double hearted, is bad; but to bee ~~double~~ double tongu'd is worie, much condemned in Deacons, (1 Tim. 3. 8) and in this sense, it must needs be the more, when 'tis in matter of doctrine, to deliver it sometimes one way, sometimes another. No, as St. Jude, ver. 3. that doctrine ye have once delivered to the Saints contend for; If (i) I build the things which I destroyed (saith St. Paul) I make my selfe a transgressor. (k) Our word was not yea, and nay, that with me there should be yea, yea; and nay, nay; &c. As the Lord who sends us, changeth not, so his Messengers must not be changlings neither. The Septuagint translation howsoever highly to bee esteem'd

f Isa. 41. 18

g Ism. 4. 8.

h Psal. 11. 2.

i Gal. 2. 18.

k 2 Cor. 1

7. 18, 19.

esteemed, yet by this it appeares, they were not ~~Stoicisms~~, but led by a private spirit, in that they changed some things of purpose to please ~~Kio-~~lomy and his Queen, like the Oracle when King Philip came to enquire of it, the Priests made it answer according to his humour; but it must not be so with us. The Rabbins fabulize the Manna had a severall taste according to every mans palate. I know people would faine have it so, in the delivery of this heavenly Manna of the Word. But if we shall so study to please men, we shall not be the servants of Christ.

2 Others are inconstant for the time; have borne fruit, but now are barren; and yet such as are of Gods planting in his house, (1) bring forth fruit in their old age. (m) Old men must praise God as well as Children, and so accordingly was the Spirit pow'd out. The two (o) faithfull witnesses, their lives and preaching ended together. Thus was it with St. Augustine, (p) he preached till his last

(Psal. 92.

14, 35.

m Psal. 148.

12.

n Joel 2. 28

Act. 2. 27.

o Rev. 11. 7

p Verbum

Dei usque

ad suam ip-

sam extre-

nam aegri-

tudinem, a-

lacriter, &

fortiter, la-

na mente,

sanoq; con-

filio in

Ecclesia

praedicavit

& vixit an-

nis septua-

ginta sex.

Possidon.

q Num. 8.
26.

1 Tim. 4.
13.

last sicknesse, being then 76. yeares old. Indeed there is no doubt but a decrepit old age, and decay of naturall faculties must have a dispensation. God in that case hath mercy, and not sacrifice, like the (q) Levites in the Law discharged from the heaviest burthen of their Office at fifty yeares. But let us not pretend more weaknesse then is. Our bodies (make the most of them wee can) must at length fall to dust. Now, can they be spent in a more honourable service then the Ministry? the next degree (I hold) to Martyrdome? The usuall plea is indisposition of body, (i) Timothy was such a one indeed, had many infirmities; St. Paul lov'd him dearly. Yet (though he allowed him a little wine) does not prescribe him little preaching. His charge is still the same (2 Epist. 4. 1.) and me thinkes strange countsell for a weak man. The Oringe tree, they write, is bearing fruit all the yeare long, as some are ripe, so others are still budding. A good Embleme of a Preacher,

Brethren, as he should be weekly
sending forth his labours, so provi-
ding a new againe; in this sence, like
the (1) Houfholder, bringing out of his
treasure things new and old.

Oh! this constancy in preaching,
& in some constant Method (though
it be the meaner) doth more good,
then now and then only an elaborate
Sermon; like a constant Diet,
(though it be course fare) nourish-
eth more, then now and then a feast,
when they must fast a long time be-
tween. Object not as a discourago-
ment, that ye see no good come of it.
Consider (1) the Physitian gives not
his Patient over, because he mends
not at first. The Souldier doth not
raise the Seige, because the City is
not taken the first day. 'Tis possible,
it may be with some of us for many
yeares, as it was with St. Peter for
one night, he had been casting in, but
(u) taken nothing; yet with him, at
our Saviours command we must cast
in againe. Doe we finde much of our
labour lost? It was our Saviours owne
case,

(Mat. 13.
52.

See Chry/
in Hom.
31. 40.

1 Joh. 21.
3.

y Joh. 5. 4

b Sit prædicator prius orator, quam doctor, magis prodesse populum pietate orationum, quam facultate oratoris.

Aug. de doctrin.

Christ. lib.

4.

Aperios tum, sed prius ut aperiatur implora.

Hier.

c Rev. 2. 10.

case, few converted by him, though never man spake like him. Abundance of diseased people compassed (y) the Poole of Betbesda, but there was but one healed at once, and that at a certaine season too, when an Angel descended. Tis so in these waters of the Sanctuary, 'tis well if in a great Congregation one may be converted by a Sermon. Saint Paul knew he should never gaine all, and therefore was content, if he could win but some. (b) Pray for the descent of this dew of Heaven, whereby the seed of the Word may spring, but if it be withheld, let us for our selves remember the speech of the Prophet, Isa. 49. 4. *I have laboured in vaine, I have spent my strength for nought, yet my judgement is with the Lord, and my reward with my God; and your reward shall be secundum laborem, non secundum proventum.* If mocks and reproaches befall you, be not troubled, Vipers will leape upon Pauls hands. Shake them off as he did, no hurt shall come unto you. (c) Be faithfull unto death,

death, and ye shall receive the Crowne of life.

And thus having supplied that which this our Brother had desired to have done himselfe (though much larger then I had at first intended) concerning the Commission of Preaching in the generall, I am now further invited by the Text to a consideration of the severall parts of it also, which are these two. *An information to open their eyes; An Exhortation, to turne them from darknesse, &c.*

First observe, It is our duty to open the eyes of men, (i. e.) their understandings for matter of knowledge, as *Mat. 2. 7. The Priests lips should preserve knowledge.* The Popish Priests doe what they can to close the peoples eyes, tis our profession to cleare them. How often to this purpose have ye the prayer of the Apostle, *That the (d) eyes of their understandings may be enlightened, that they may (e) increase in knowledge, and in all Judgement.*

From hence then must follow these

d Eph. 1. 18

e Phil. 1. 9

these two requises in Preachers.

1. Ability in themselves. To

and be perswaded and to be

2. Penitency in a plain open

down expression to the people.

(First, Ability for matters of learn-

ing; how can they open the eyes of

others, when they are blinde them-

selves? Shall we in this sense expect

night unto night to shew knowledge.

They are called Lights. Now is (f)

St. Jerome; If the light in the Ad-

minister the eye, he darkness, how great

must the darkness be in the body of the

people? They are Leaders; should

not they then know the way them-

selves? In was an ill case with the

Israelites, (g) when their Warch-men

were blinde and dumbe, Shepherds

that did not understand, &c. and sure-

ly those who permit or ordaine such

(h) are partakers of other mens sins,

St. Chrysostome ((i) thought it just,

f Si Pastor
qui lumen
sit fidei,
ceteris sit
occacior
quantz
in populo
essent te-
nebrz
peccato-
rum,
Hier. in 6.
Mat.

g Isa 56. 10

11.

h 1 Tim. 5

22.

i Qui ordi-

nant in

ignos il-

dem subje-

cent poenis,

quibus illi

qui indigui

sunt or-

dinati, si dicunt,

that they were not

indignant, &c. &c.

ideo gravius etiam ef-

ficitur, quoniam promoverant, quem ignorabant, ista ex-

culatio, fiat accusatio. Chrysostom in 1 Tim. 5. mori

they

they should be both punished alike, notwithstanding any excuse or mistake in them. The Prophet speaking of such faith, (k) *Woe to the Idol Shepherd*, and the Psalmists description agrees to them, *Who (m) have eyes and see not, neither speak they through their throat, and they that make them are like unto them*. Some read it, *Vae Pastori nibili*, and an Idol is nothing in the world, (L Cor. 8.) The complaint of a Father in his time may be taken up for some places now. *Curritur in Ecclesia curas passim ab omni etate & ordine doctis pariter & indoctis, tanquam sine cura jam quisque videtur, qui ad curas pervenerit*. The calling of the Ministry is Myste- rious; Now if set (n) Arts and ordi- nary Trades, men doe not take the profession on them till they have been some yeares practised in them. How much more cause have we to be ma- ny yeares at the schooles of the Pro- phets, to gaine (o) the tongue of the Learned, before we assume this (p) *Ministration of the Spirit*. That of

k Zach. 11.
17.

m Psal. 115

57, 7, 8.

3d. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

- ob. 100

q Luk. 3. 23.
 Cap. 2. 42.
 r Redemp-
 tor noster,
 cum sit
 Angelo-
 rum do-
 ctor arte
 tricennale
 tempus in
 terrâ no-
 luit doctor
 fieri homi-
 num, per-
 fectæ vi-
 tæ gratiam,
 non nisi in
 perfecta
 ætate præ-
 dicavit,
 Gregor. sur-
 per, Ezek.
 ho. 2.
 / Cur te fa-
 cis pasto-
 rem, cum sis ovis, cur cupit esse contendis cum pes ex-
 istis, cur exercitum ducere quæris, cum inter milites
 adhuc cenſearis, Ibid.

of our Saviour is observable, that
 though he was able enough at twelve
 yeares, yet he preached not till he
 was (q) thirty, (r) by that perfect
 age (saith Gregory) implying the per-
 fection of parts requisite to that func-
 tion, being as St. Chrysostome, *Omni
 angelicis humeris formidandum*. What
 presumption is it then (saith the
 same Father) (s) for men to be am-
 bitious of being Shepheards, when
 they are scarce sheep? to be Cap-
 taines, when they are hardly Christi
 souldiers; to guide the steere, before
 they know how to handle the Ore?
 The Apostles were first Disciples be-
 fore Doctors, Learners before Lea-
 ders. And as our Saviour bade them
 tarry at Hierusalem, till they should
 be endowed with power from on high:
 So 'tis good counsell for many to re-
 turne to the University, till they are
 better furnished; and like the wise
 Virgins, to be sparing in the storing

of others with Oyle, least they have
not enough for themselves, let such in
this sense be swift to beare, but slow
to speake, till they be fitter for it. A-
bimaaz that was so eager to be sent,
and out-ran Cush, when he came
spake little to the purpose, And so it
is with some hasty spirits for the
Ministry, they that come in after
them, like Cush, doe their Message
more fully. (1) The Bees in tempestu-
ous weather (as St. Ambrose his si-
militude) use to ballance themselves
with little stones, least in their flight
they should be over-borne by it. It is
good counsell for us in these times,
when we shall meet with so many
storming Adversaries to gain-say us,
we had need to be well poysed with
sound and solid knowledge, least we
be carried away with every wind of
Doctrine. For want of this it comes
to passe that some feed their people
indeed, but it is with an empty
spoon, little or no matter, Vox &
præterea nihil, like the foolish Vir-
gins, who had their Lamps, but little

Apes illa
sapiens cū
aeris mo-
tus sus-
tos habet,
lapillis sæ-
pè sublati-
per inania
se librat
nubila nè
leve alarū
remigium
præcipi-
tente flabra
ventorum,
Amb. de
Virg. lib. 3.

or no Oyle: their doctrine is but daubing with untemperd mortar. A formall outside of preaching, but if it were weighed in the ballance of the Sanctuary, would be found very light, little or no substance in it.

2. Perspicuity, and plainnesse in their Sermons; what hope is there of opening mens understandings when the matter delivered is clutched up from them.

11 Cor. 14.

9.

11 Cor. 14. 9. I was Saint Pauls ayme (w^{ch}) to speake words easie to be understood, and so it should be ours also.

There is little difference in speaking in an unknowne tongue, and

speaking of things in an unknowne style. These strong lines and forced

eloquence in so high a language, doth

little suite with Gods Oracles, so little fit that word that must save the soule

(A soule which this our Brother hath condemned himselfe for.) The Idolatrous Calf was of Gold, but the Serpent that gave life, was made of

plaine brasse. The Altar was to be but of Earth, or unpolisht stone.

Types indeed they were of the mean

hue

hue of Christ himselfe. But they may resemble the plainnesse of his word too, which was usually illustrated by *earily similitudes*, rather solid in the matter, then gilded in the stile. Our Saviour preached not as he himselfe was able, but as the people were able to heare: (x) *St. Paul* professes he came not in the enticing words of mans wisdom, or excellency of speech. (y) We are not as many (saith he) who corrupt the Word of God, ~~as many~~ a Metaphor from Hucksters, or Vintners in their mixtures. That in the Law (z) *Thou shalt not sow thy vineyards with divers kindes of seeds*, may be spiritually applicatory to this our labour in the Lords Vine-yard. We must not blend the pure seed of the Word, with the Chaffe and Damell of our owne conceits. Tis a good rule, that seeing we are Christs Messengers, we should so preach as he did, or as in our Consciences we are perswaded he would have us, or as we thinke the Apostles would, if they were

x 1 Cor. 2. 1.
Upon which St. Ambro'se speaks much against that preaching, Ubi non ratio, non virtus, sed verborum quazriter compositio.
y 2 Cor. 2. 17.
z Deut. 24. 9.

here present themselves, whom we
doe succeed; This were to doe it in
sincerity, when with St. Paul, *As of
God in the sight of God, so speake we in
Christ*. I wonder with what face,
some can pray before him who is the
searcher of the hearts, for the conver-
sion of their hearers by their Ser-
mon when *res ipsa loquitur*, there can
be no such meaning in them, but ra-
ther their owne (a) applause. Painted
glasse is the more costly, but plaine
is the more perspicuous, and so the
more usefull: Men may spend much
time to paint and set out their Ser-
mons, but the plaine the more pro-
fitable. The *Chilae* thrives more
with the meere milke of the breast,
than all other sweet meats whatsoe-
ver. And tis sure the (b) sincere, or
pure milke of the word (as St. Peter
calls it) drawne out of the two *Breasts*
of the Church, the *Old* and *New*
Testament, nourisheth more to ever-
lasting life, then all other *Placensia*,
men-pleasing Oratory whatsoever.
(c) The word in the Parable is com-

a Qui par-
vis loqui-
tur subli-
mia, curat
magis se o-
stendere,
quam au-
ditoribus
prodesse.
Greg. in
Moral.

b 1 Pet. 2. 2
αδολογχα

c Mit. 13.

47.

pared

pared to a Net, the work to the S^{er}men to Fishers: If we will have the Fish caught, the Net must be spread and unfolded, and so must the Word be explained if we will be Fishers of men. And from this, let none on the other side collect, as if a riddle of speech were justified, the appareling this heavenly willdome in some tattered stile. No, Eccles. 12. 9. Because the Preacher was wise, He gave good heed, and sought out words, and set them in order, he sought out fit words, &c. *Apia non alia*, and certainly tis the up-shot of all learning to distinguish aptly and clearly of that which is confused, and to illustrate plainly that which is obscure. Some have a faculty to speake obscurely of allaine subject, as if according to that threatening in the Prophet, (d) *They would cause the Sun to goe downe at noon, and darken the earth in the cleere day.* Indeed to doe Gods worke negligently, yee know is cursed: We must doe herein, as David (1 Chron. 29. 2.) who prepa-

d Amos 8.

9.

red with all his might for the House of God; the Oyle in the Lamps of the Tabernacle must be beaten, (Exod. 27. 29.) to signifie we must beat our braines in the preparing for the light of the Word, not in this sense, to offer ex tempore unto God that which cost us nothing: Yet, as St. Augustine saith well, there is *quedam diligens negligentia*, commendable in a Preacher, neither to have his Phrase too curious, nor too carelesse, *Quæ sit ornatum detrahât, ut foras non contrahât*. While the Temple was in framing in mount Libanus, there was doublelesse the use of all Hols, but when it was let up, is laid (e) there was not then either Hammer, or Axe, or any toole of Iron used in it. It may be applyed to this spiritual building, while the Sermon is in framing in the study, make use of all Authours, but in the delivery of it in the Temple to the people, what needs there the noyle of so many names of Fathers and other Writers, which often drownes the matter it selfe; and the

pro-

e 1 King.
6. 7.

producing of *Heathen Poets*, me
thinks 'tis like the bringing of the
uncircumcised into Gods Houſe, of
all the moſt unfitting. *If thou ſhale*
lift up ſuch rables upon it, (as 'tis ſaid
of the * *Aban*) *thou haſt polluted it.*
In a word, to preach, that the Hearer
may be convicted, his heart diſcover-
ed, his tongue confeſſe, not that
learning, wit, or eloquence, but
That God is in you indeed, that your
tongues are *ſeuch'd with a coale from*
Gods Altar. Preaching conſiſts not in
ſhewes and Rhetorical delcants, and
ſuch like (1) *pleaſing vanities,* but in
the power and demonstration of the
Spirit, in enlightning the minde, in
wounding the Conſcience, and heal-
ing it againe. (2) *The teares of the*
people are a Preachers praiſe, ſaith St.
Hierome, not their ſmiles and laugh-
ter; as if they were Stage-players,
which ſome have imitated. The
words of the wiſe ſaith *Solomon* are
as *Goades* and *Nailles.* *Viciniur*
pungere, non palpare, ſaith the ſame
Father, not to ſtroke but to pierce,

*Exod. 20.
25.
f 1 Cor. 14.
25.
g S. Au-
guſt. Of
Hom. 7.
dulciſſime
vanus,
Conſel.
b Lachry-
ma audi-
torum
laudes tuæ
ſunt, do-
cente te in
Eccleſia
gemitus
ſuſcitur;
ille eſt
Doctor
Eccleſiaſti-
cus, qui
lachrymas
non riſum
mover.
Hieron. ad
nepot.

i Quomodo potest
præfatus Ec-
clesiæ au-
scere ma-
lum de me-
dio ejus,
qui inde-
ligum si-
mile cor-
ruit. Aut
qua liber-
tate pec-
catum cor-
ripere
potest, cum
tacet ille
sibi respon-
det, eadem
se admissi-
se, quæ
corripit.
Hier. in
Epist. ad
Tit.

not to flatter, but to fright men out
of their guilt courses, and so much for
the first part of the Commission: To
open their eyes.

The second part of the Com-
mission is in a double expression, viz.
to turne them from darkness to light,
from the power of Satan unto God,
yet no great difference betweene
them: For as Sunne is often seen partly
darknesse, so is Satan called with
power and the Prince of darknesse. As
Grace is often resembled by light, so
is God also called light it selfe, the Father
of light. See. Howsoever if this
be a Preachers Office to turne others,
this conclusion must necessarily fol-
low also, viz. (1.) He must be first
turned himselfe: They must not then
be such as live in the works of dark-
nesse, and under the power of Satan
themselves. What effect can that
Embassadour expect, when his acti-
ons shall contradict his treaties?
Can he hope to draw others to take
the Oath of Allegiance when he re-
fuseth it himselfe? when our lives

doe

doe not second our desires, we shall
 but pull downe with one hand, what
 we build up with the other. Ife these
 would have a Sermon effectuall (like
 a Father) (1) *Adus* first read it in
 himselfe, he can only speake as he
 ought, what hee as he should. What
 sweetnesse and love be in that speech to
 the hearers, when it is uttered aduised
 within the Conscience of the Speaker.
 How shall hee bless the people, when he
 is in a cursed state himselfe? How
 shall hee give the Body of Christ to o-
 thers, who is not a Member himselfe?
 As neither the blinde nor lame Sacri-
 fice were accepted with God, (Hos.
 1.) so are they as unprofitable with
 man, the blinde in knowledge, the
 halt in conversation. *Placuit* v-
 vā voce, qui vitā & voce. St. Paul
 bids Timothy be (1) an example to
 the Believers in his Conversation, *non sunt*
quomodo populo possunt Christi corpus tra-
dere. Idem. 1. Tim. 4. 12. Tit. 2. 7. 1 Pet. 5. 3.
 Tanta debet esse conversatio Pontificis, ut quicquid
 agat, quicquid loquitur, doctrina sit populorum,
 Hieron.

k Qui ver-
 ba Dei lo-
 quitur, ex
 vita sua
 colligat,
 quid &
 qualiter di-
 cat, ille lo-
 qui veraci-
 ter novit,
 qui prius
 benefacere
 didicit,
 Greg.

Qui male-
 dictus est,
 quomodo
 potest be-
 neficere
 eum in
 Christi
 corpore

nillo: can-
 stor inspi-
 cit, & co-
 cundorum
 oculi in il-
 lum respi-
 ciunt. Ergo
 quia ita est
 car. re. vo-
 lue. cerum
 speculum
 uniuersorum

oculis demonstras, ut non possent obsecrare, ut se
 comptius exornare. *Amb. de dignit. sacer.* 7. Si oculus ne-
 quam est, totum corpus tuum tenebrosum est, id est, si Epis-
 copus qui videbatur Corpori subditio lucem præbere
 obnubilatur nequitia: tectate, quid facient cetera mem-
 bra, quibus lux adempta est oculorum. *Amb. b. d. o.* Lux
 gregis flamma postoris. *Hieron.*

Titus in all things to shew himselfe a
 Pattern of good workes: gravity, &c.
 Saint Peter exhorts the Elders to be
 examples to the flock, as the same
 word is all three, &c. & a Meta-
 phor from a Seal or stamp, to which
 the people are like the Wax or Paper,
 who accordingly receive their Print.
 Saint Ambrose well calls the Ministers
 life, & the (in) peoples looking-
 glasse, according to which they u-
 sually dress themselves, as taking
 whatsoever he doth to be Gospel:
 now if the glasse be false, (in) the eye
 be euill, how can this whole body
 but be disordered and full of dark-
 nesse?

His life should be like the land of
 Goshen (so) light, though all the rest

of Egypt be darke, like Gileon's
 fleece was, with the dew of Hea-
 ven, though all the ground about
 be dry. Gregory well compares the
 Preacher to the Cock, as in his Mes-
 sage, which is to cry (p) with St. Paul
Nox præcessit, &c. The night is past,
the day is at hand: So in his preparati-
 on to it. He first wakes himself,
 with the clap of his wings, before he
 wakes others. (q) So (saith he)
 should a Preacher, first shake off the
 dust of his own feet, and then take care
 to cleane others; First move himselfe
 in good workes, and then draw and
 drive on others: First repent himself,
 and then denounce a judgement on
 them that doe not. And for this ex-
 emplary innocent life, both in your
 selves and families, hath it not been
 seriously charged and solemnly vow-
 ed, both at your *Ordination* and *Con-*
secration, many prayers then made
 for you in it, if so be it be yet in vain.
 And certainly it is a thing most ne-
 cessary in these times when there are
 so many that will not hear our words,
 there

p Rom. 13.12

q Sic præ-
 dicatores
 se prius ex-
 ercent, &
 tunc alios
 sollicitos
 reddunt,
 prius sua
 pupiri sic-
 utus cu-
 rat, & tunc
 quæ alio-
 rum sunt
 puniendæ
 denunciat
 Greg.

ri Cor. 11. 12
 f. Si bene
 docueris, et
 bene vixeris, omni
 iudex est tibi
 bene docu-
 eri sem-
 le vixeris,
 tui totius.
 Priore in-
 struis po-
 pulum, quo-
 modo de-
 bet vivere,
 posteriore
 Deum,
 quomodo
 debet re-
 condemna-
 re, Hier.

there our workes must be the Prea-
 cher, where they shut their eyes a-
 gainst the light of the word, there
 the light of our lives must shine be-
 fore them. And examples are the
 stranger Cords of the two. What
 we say proverbially of the Plough,
*That it thrives best when the sower
 handman saith not, It is, but Kesire.*
 So it is with the seed of the word when
 the Sower can say with Saint Paul, (1)
Be followers of me, as you see me do,
do likewise.

The life and doctrine are like that
 signe of Castor and Pollux, when they
 are seen together, are a preface of a
 prosperous voyage, when asunder
 they portend a dangerous storm. (2)
If thou livest well (saith Saint Hier-
 onime) *thou art as the spirittuall man,*
judge of all; *If thou teachest well and*
livest ill, a Judge only of thy selfe, and
judged of all. By thy teaching thou
 tellest the people how to live, by thy life
 thou shewest God how to condemne thy
 selfe. There are some like Nebuchadnez-
 zars Image, the Head was of Gold,

but

but the Peere of Clay. They have golden wits, but their conversation is earthly and sensual.

In a word, let us to teach and to do, that we may (1.) both save our selves and them that hear us. And Thomas Aquinas makes it a greater difficulty for one of our profession to be saved, then another man, for this reason. (a.) Because he hath other men's sinnes lying upon him, besides his own, and for the same cause. (y.) Saint Chrysostome saith the like, and that seriously, That he thought few of them would be saved, both because more is charged from them than from others, and their sins greater, then the sins of others. The hazard of which (2.) Saint Augustine saith was the cause to save us at his Consecration. The like saith (3.) Saint Ambrose, No Office more excellent, and if they fall none solum redduntur sine rationem suorum delictorum sed & aliorum. Chrysost. 2. homil. in Act. 2. Epist. 148. ad valer. & Possidon in vit. a. August. a. Ut nihil Episcopo excellentius sic nihil miserabilius si in crimine teneatur de dignis sacerdotibus.

u. Tim. 4. 6
r. Quia do-
bet ratio-
nem red-
dere de
propriis
& alienis.
The. Aquin.
Non totum
mere dico,
sed in affe-
ctus suis
& sentio,
non arbi-
tror inter
sacerdotes
multos
esse qui
salvi sunt
sed multos
esse qui
perierunt,
quos non

b Grandis
dignitas sa-
cerdotum,
sed & gran-
dis ruina, b
peccant,
non est rati-
gaudii ex-
cella tenu-
isse, quam
mœroris
de sublimi-
oribus cor-
ruisse, Hier

c Lev. 4. 3.
It exceed-
ed those
of the
common
sort, ver. 28
the rulers,
23. equall
with the
whole con-
gregation.
ver. 13.

more dangerous, (b) A great honour, saith Saint Hierom, but if they sin, a great fall; the one is not such a joy, as the other a sadnesse. The nearer we approach to God in our service, the greater is the offence, if we shall run into rebellion. See the Apostles Argument, *Rom. 2. 21, 22, 23, 24.* Thou that teachest another, teachest thou not thy selfe? Thou that Preachest, &c. It is observed, the measures and weights of the Sanctuary were double to the Common, and so are the sins of the Officers of Gods Sanctuary that draw nigh to him, double and treble to the same sins in the Common-people. If the (c) Priest annoynted did sin, his Offering for expiation, was to be as much as for the sin of the whole Congregation; So the sins of such as are consecrated and set apart for Gods service, require a deeper measure of repentance; a greater portion of sorrow, than might suffice for many others, by how much they are the more scandalous. And hath not this of late been the cause of the contempt of

of our Calling? (that the *Bulgar*
(though erroneously) have argued
from the Person to the Officers) ac-
cording to that of *Malacta 2. 8. 30* Be-
cause ye have departed out of the way,
and corrupted the Covenant of Levi;
therefore shall I make you base and
contemptible before all the peoples ac-
cording as ye have not kept my wayes. It
speake the more of it in regard it
hath been pretended to be the origi-
nal of all these stirs. A present la-
mentable example wee have in this
person, the fruit of whose life hath
been this ignominious death, both
scandalous, both lamented. Yet in
this differing, his life a continual spi-
ritual death, his death a beginning,
and a great progresse of a spiritual
life.

Let him dye in your thoughts for
his life, But let him live in your me-
mories by his penitent death; for-
get the former, and imitate the lat-
ter. And thus we have considered
the second part of the Text, appli-
catory to this our Brother, as it was

to

to have been his imployment to-
wards others.

A word of it only as it was effe-
ctually found in himself; and so wee
shal have done with it.

Ye have here a threefold Meta-
phorical description of the *sinful state*
of *nature before conversion*, and the
state of *Grace* by it.

§ 1 *Blindnesse.*
The former by a } 2 *Darknesse.*
3 *Slavery.*

§ 1 *Sight.*
The latter by a } 2 *Light.*
3 *Liberty.*

The *Division* of the former is some-
what like *Saint Johns Tricotomize*,
&c. referring (f) all in the world to
the *Eye*, the *Flesh*, and *Life*, ac-
cording to the usuall distinction of
finnes, into those of the *Heart*, *Fall*,
and *Custom*. The first *ex ignorantia*,
the second *ex infirmitate*, the third
ex Studie. As this sinfull condition

by

by nature is a dead estate, you may (g) perceive three degrees of it, according to a distinction of Saint *Augustines*. The first (*Blindnesse*) is like the man dead in his Bed. The second (*Darknesse*) put into his Coffin. The third (*under the power of Satan*) laid in his Grave. Three such our *Saviour* raised to life. (h) *Jairus* his Daughter in her bed within doores. (i) The Widow of *Naimis* Sonne in his Coffin carrying out. (k) And *Lazarus* putrifying in his Grave; all were miracles, but the last the greatest. Such several Degrees of sinners is Saint *Paul* here sent to raise from the death of sinne, to the life of Grace, to the last degree of which (to magnifie Gods mercy the more) was this our Brother fallen, and raised againe by repentance.

The first degree of our wretched estate before Conversion is set out by a *Blindnesse* (to open their eyes, therefore blinde before) which indeed is like his, *John 9. 1.* from our

L

very

g Tribus gradibus ad peccatum pervenitur in corde, in facto, in consuetudine, tanquam tres mortues, una quasi in domo, altera quasi prolata ex traportum, tertia quasi in sepulcro jam putresceus, Quæ tria genera mortuorum Dominum sulcitate, quisquis Evangelium legit, agnoscit, *Aug sermon in Mont.*

h Mar. 5. 41

i Lu 7. 14.

k Joh. 11.

44.

very birth. And yet in many things, this of the soule is worse than that of the Body. He that is blind in body is glad of a guide, these often scorn instruction, the former thinkes them happy that see, *These despise such,* and will not see though they might. The one beleeves he is blind and laments it. The other thinkes he sees well enough, like the *Pharisees*, (*John 9.41.*) The *Corporally* blind sometimes excell in parts of the mind as *Memory*, &c. But a man *spiritually* blind, hath no good thing in him at all.

2 The second by a darknesse, as the world the first day of the Creation was empty and voide wrapt up in a confused darknesse, such is our estate, as we are borne at first, (*Rom. 7.18. Darknesse*) in the Understanding, Confusion in the Affections, and Conscience. And there is some similitude between them.

First, a man in Darknesse, is subject to error, so are such to go astray, resembled in the lost sheep.

Secondly, subject to stumbling,

*Luk. 15.

*Joh. 11. 10.

so are these to dangerous falls and *scantalls* in their lives; till they slip at last into that *Pit of darknesse*.

Thirdly, *Insensible* of any evil before them. So are these of *Hell* and damnation, let them be never so often warned: *Fourthly*, subject to *mistakes*, to think they are right when they are wrong. So are such often strongly conceited, they are in the way to Heaven, and yet posting the contrary.

Lastly, subject to *frights*, such is the *Cale* of those, who live in the workes of darknesse, they have many *horrorrs* within their Consciences, especially if they fall into any danger of death, by sicknesse, or any other accident (*which this our Brother often acknowledged to have been his condition before his Conversion.*)

3. *Thirdly*, by a *slavery*, and the worst of any, under the power or thraldome of *Satan* (2 *Tim.* 2. 26.) An *Emblem* of it you have in *Sampson*, who had his eyes first pul'd out by the *Philistines*, and then bound in fetters, and made to grind in the Pri-
L 2 son,

son, tis so expressed, *Esay 42. 7. To open the blinde eyes, to bring out the prisoners from the prison-house.* Signified somewhat by the *Israelites* miserable estate in *Ægypt*. They were in a strange Country. Such is this, where we are *Pilgrimes* and *Strangers*: the taske-masters may resemble the buffetings of our spiritual enemies. *Pharoah* commands to have their children *killed in the birth*, and so doth *Satan* indeavour daily to crush the very first motions and beginnings of any spiritual birth in us, like the *Dragon* in the *Revelation*(1) when he could not murther the *Mother*, attempted the *Childe* as soone as it was borne.

1 Rev. 12. 4.

Sinne is in us as in the *Streame*; in *Adam* as in the *Spring*; in the *Di-vell* as in the *Sea*, from whom as all comes, so to whom all that dye in them must returne. And yet herein as *Anselme* observes by some Circumstances the *Schollar* exceeds the *Master*, the sinnes of men may bee greater than *Satans*.

m. He

(m) He sinnes against GOD repro-
bating him, Alan against GOD
recalling him. He is hardened a-
gainst the punisher of him, Man a-
gainst the allurer. He against one
not seeking him, Man against one
dying for him.

For the state of grace by Conuersi-
on. Tis

1 Set forth here by sight (to open
their eyes.) Corporall miracles are
ceased, but behold a spiriwall, the
greater remaines. If any should que-
stion us, whether the word we preach
be Christs, we may reply as our Sa-
viour to the like from John by his
Disciples, * Goe, tell him the blind
see, the lame walke &c. My works
testifie of me. And indeed it is Christs
worke Originally, though Instru-
mentally ours. Elisha may lend his
seruant and his staffe, but no life to
the (n) Shunamites Child till he come
himselfe. The Cocke may crow twice
or thrice, but Peter remembers not
himselfe (o) till Christ looks on him. As
tis not all the outward light in the Sun

m Sātan
peccat Deo
reprobante
ego Deo
revocante.
ille obdu-
ratur ad
punientē,
ego ad
bldāientē,
ille 'peccat
contra non
requirentē
se, ego
contra
morientē
pro me, ec-
ce cuius i-
maginem
horebam,
horrorem
in multis
aspicio me
horribilio-
rem, Ansel.
in lib. de
casu. Diab.
* Mat. 11. 5
n 2 Kin: 4.
30.
o Lx. 2. 2. 61

pNisi in-
tus sit qui
doceat Do-
ctoris, lin-
gua in va-
cuum labo-
rat, Hier.

qPro. 20 27

*Isa. 50. 22
cha. 58. 8.

will make a man see, if there be want-
ing the *light* in the *eye within*. (p) So
all outward admonitions availe not,
without the seconding of them by his
Spirit. The first thing made in the
Creation was *light*, and so it is in the
regeneration, the lightening of the
Conscience, which *Solomon* calls the
(q) *Candle of the LORD*, search-
ing all the inward parts of the heart,
(and this was it that gave the first to-
ken of spirituall life in this our Bre-
ther.)

2. By *Light*, as *Matth. 4. 16*. The
people that sat in darknesse saw
great light, and by that is especial-
ly signified * *Comfort*, as *Sorrow* is
usually meant by *darknesse*.

Observe hence; That *Conversi-*
on puts a man into a *lightsome* and
chearfull condition. See *Psal. 97. 11*.
Luk. 1. 79. *Matth. 9. 2*. be of good
chear, &c.

Object. It doth not seem so, but
rather that wicked men have the
most *lightsome* and *merriest* lives.

Answ. First, You must not al-
ways

wayes judge of *Mirth* by outward laughter, men sometimes laugh more at a jest then at the newes of a pardon: But they are said to joy in the latter, not in the former.

Secondly, It may be the fault of some Christians like (r) *Sampsons* wife to weepe all the dayes of the Feast, like *Mary Magdalen* lamenting the losse of Christ, and yet shee was talking with him, Men may be in the estate of joy, and yet not apprehend it. Like (s) *Hagar*, though there was a Fountaine of Water near her, yet till GOD opened her eyes to see it, cryes out for thirst.

r Jud.4.17.

s Gen.21.17

Thirdly, If we shall take a survey of this *Carnall mirth* we shall find it not worth the naming. For the brevity, *Job* saith enough, (t) *It lasteth but for a moment*. If like *Jonas* his Gourd, it come up in one night, it withers the next, usually like that creature the *Naturalist* speakes of, which dyes the same day it is brought forth. If like the *Marygold* their hearts open in mirth at

t Job.15.5.

*Pro24.20

uEsb.5.13

x1Sam.25.
37.

Sunne-rising, they shut again in sad-
 nesse before it be down. If it hath
 any light in it, 'tis like that of a Can-
 dle (as Solomon compares it to) *that gives a fair light in a roome for
 the present, but the least puffle of
 wind puts all out. In the midst of
 their jollity the least frown of a Supe-
 rior, a thwart of an equall, any
 affront of an Inferiour imbitters all.
 Mordicai's stiffe knee, so turns the
 edge (u) of Hamans proud heart,
 that all his honour avayled him no-
 thing. (x) Nabal can be merry e-
 nough at his drunken feast ore night,
 but a little ill newes told him in the
 Morning makes his heart to sinke
 within him like a stone. While the
 play lasts the sensualist laughs, when
 tis done he is in his dumps againe.
 Whilst the Gamester winnes, he is
 well pleased, but when the Game
 once turnes, and he hath made all a-
 way, he is ready to make away him-
 selfe.*

For the fruit of it, tell me you
 that give your selves to pleasure at
 the

the day, doth not a heavy hearted-
nesse conclude it in the Evening?
Doth not usually such sensuall mirth
go out like a Candle? leaves the stink
of a snuffe behind it, dampes and
fore gripes within your Consciences.
*I am sure it was that which this
our Brother often acknowledged,*
and it had been said by Solomon be-
fore him, *Prov. 14. 13. In their
laughter their heart is sorrowfull.*
(See the shortnesse) and the end of
their mirth is heavinesse, (See the
issue:.) One fitly compares it to
lightning, which as it is but a Flash
and away, so the fruit of it is but a
blast upon the heart; and as after a
lightning often followes a Thunder.
So after this flashy mirth, loud crys
and tempests in the Conscience, take
one with the other, and in reason it is
not worth the having. But this spiritu-
al joy(y) adds no such sorrow with it,
any, though (z) sorrowing, yet
alwayes rejoycing, The poore condi-
tion of the former, see *Isa. 24. 7, 8.*
and the magnanimity of the latter,
Hab.

y *Pro. 10. 22*
z *2 Cor. 6. 10*

Hab. 3. 17. of both which, this our Brother having so lately tasted, how favourly have I heard him thus to distinguish?

3 Thirdly, by a setting at libertie (from the power of Satan) so 'tis expressed (*Luke 4. 18.*) to preach deliverance and setting at liberty them that were bound. Before, every Lust was a Commander, but now he is delivered from them, and out of the heaviest yoke of thralldome, to the most glorious liberty, even of the sonnes of God. To ransom, or rescue a Christian from the slavery of the Turkes, was ever accounted an honourable act; but the converting of a sinner from the error of his way, must needs exceed it. I need not tell you 'tis Gods act thus to (a) enlarge the heart, See how especially it is given to the blessed Trinity. God the (b) Father drawes, 'Tis the (c) Sonne which makes you free indeed. Where the (d) Spirit of the Lord is, there is a libertie. What little freedom of wil we have

natural-

a Ps. 119. 22

b Job. 6. 44

c cha. 8. 36

d 1 Cor. 3. 17

naturally to any saving good, this our Brother sufficiently testified in himselfe, * Who for a long time, (though he wanted no apprehension of his misery) continued stupid and senselesse, heavily complaining for the want of a spirit of Compunction. Well, he was once (e) held with the Cords of his owne sinnes, (f) in the snare of the Devill, taken captive of him at his will, but (g) Blessed be the Lord that hath not given him as a prey unto his teeth, his soule is escaped as a Bird out of the snare of the Fowler, the snare is broken, and he is delivered.

And now having seen the enlargement of him; Let us in Conclusion take a short view of the Latitude of Gods mercy to him (which stands alwayes wide open to penitent sinners.) in the Third and last part of the Text, The happy fruit of all, in his receiving forgiveness.

The Doctrine hence observable is, that wheresoever there is true repentance given, there is (h) forgiveness.

* See pag. 7

e Prov. 5.

22.

f 2 Tim. 2.

26.

g Ps. 124. 6

b Quid est peccatum, si cum Domini misericordia confectur, tela araneæ, ventus flat, & disrumpitur. Deus vult, & peccatum dissolvitur. Chrys. in Psal. 5. i 1 Tim. 1. 16.

givenesse attained. I shall not need
 to enter into any further declaration,
 so many worthy Divines have so
 fully opened it, that I should but
 light a Candle to the Sun in it. Only
 let me say thus much, that if Saint
 Paul were the (i) first upon whom
 Jesus Christ did shew forth all long
 suffering and mercy, for a patterne
 for them that should be hereafter,
 this our Brother might be a second
 in whom Gods mercy hath been in-
 finitely magnified. In his owne
 judgement he censured himsele a-
 bove all former presidents whatso-
 ever, even of Manasses himsele, who
 he thought had not that knowledge,
 was not trusted with that function,
 and incurred not that scandall. And
 yet, for this particular, he had it not
 only by evident arguments made ap-
 parent to him, but also by a rare
 measure of spirituall refreshings sea-
 led within him. A high sinner, a
 deepe repentance. And loe, a large
 dole of comfort.

And let it not seeme so improba-
 ble.

ble, that so great a sinner upon so
humble a Contrition, should have
such an enlightning. Our Saviour
appeared first to (k) Mary
Magdalene before all others, who
had seven Devils cast out of her.
Saint Peter had fowlely denyed his
Master with Oathes and curses, yet
after his bitter weeping our Saviour
appeared (l) to him, before he did
to the rest; and the Angels gave a
more (m) speciall charge to tell the
blessed newes of his Resurrection to
him than to the others. 'Tis true he
was but an Infant for his time,
('twas his owne speech, he recko-
ned himselfe but a weeke old,) now
for Infants, the Father sometimes
smile more upon them, takes them
oftner in their Armes, then when
they come to further yeares. And
such is found by experience to be
n) Gods dealing with some of his
at their first conversion; when the

nis, inveniuntur blandimenta dulcedinis, vitam uni-
usculque converti, inchoatio blanda permulcet,
Greg. 24. Moral.

(o) If-

k Mar. 16.

9.

l 1 Cor. 15

5.

m Mar. 16.

7.

n In in-
choatione
conversio-

Ex Ægypto Israelitis ex-
euntibus, a vicino bello per viam terræ Philistinim subtrahuntur, & tranquillitas ostenditur, ne in ipsa tenetudine turbati, &c. Sic prius suavitatem sentiunt conversi, pacis quiete nutriuntur, &c. idem Greg. p. An videndum lumen internum bonitatis pol-
luta dum consociantia, lachrymis, debet baptizari, quo uberius culpa fletur, eo alius agnitio veritatis attingitur, Gregor. in Moral.

(o) Israelites were newly delivered out of *Ægypt*, God was more carefull at that instant for their peaceable travell, than afterwards, (*Exod. 13. 17.*) *Mose* mirth was made at the very returne of the *Prodigall*, than had been for the other *brother*, that had never so offended. More joy for the returne of *one lost sheep*, than for the ninety-nine, not gone astray. And if we can be perswaded, he might reap a full *Crop* of joy in Heaven afterwards; Why may it not be believed, he might receive some first fruits, as an earnest, some few hours before here.

Concerning these spirituall refreshings, some of our practica ll Divines observe these particulars. That either they follow some (p) deepe *humiliation*, (*Esa. 66. 2.*) *I will looke to him that is of a contrite spirit*, &c. Or as a reward after a *Conflict* with victory, (*Revel. 2. 17*)

To him that over-commeth will I
give of the hidden Manna, &c.
Sometimes it is accompanied with
Satan's malice, like Saint Paul after
his revelations, had the messenger
Satan buffetting him, (2 Cor. 12. 7.)
The effects are some extraordinary
spirit of prayer, (Rom. 8. 15. 26.)
A further abasement of the party
himselfe, as Job after he had seene
God, (Chap. 42. 5, 6.) an under-
valuing all the things of this world
in respect of it, as David, (Psal. 47.)
A longing to have that joy in its ful-
nesse, like Saint Paul after his rap-
tures, wishing to be dissolved, (Phi-
lip. 1. 23.) And for the time 'tis
observed usually to be against some
heavie triall, a viaticum against the
approach of death, or the like. Now
all these were evidently found in him;
His sorrow was deepe, his conflicts
many, the effects were to my admi-
ration, and the time very seasonable,
being deferred till that very Morning
before his execution. Well, you see
how fitly repentance may be tearmed

Amari-
tudinē ra-
dicis dul-
cedo pomi
compen-
sat. Peri-
cula maris
spe lucri
delectant,
Dolorem
medicinæ,
spes salutis
mitigar.

Hic. in
Matth.

[1 King.
18. 34.

[Gen. 1. 2.

[Esa. 61. 3

a *plummet* (r) the root is bitter
but the fruit sweet, 'tis a stormy
voyage, but a rich returne; a sharpe
medicine, but very soveraigne. At
the entrance 'tis like our Saviours
draught of Gall, and vinegar, but
the conclusion is like the end of Jo-
nathans rod dipped in a Honey-
combe, the end of that man is in
peace and joy. Pour out as many
teares upon thy self-offering to God,
as (s) Eli'ah did water the second
and third time upon his sacrifice at
Mount Carmel; The fire of Gods
Spirit shal descend, and lick up those
drops into spiritual joys, and dry up all
tears from thine eyes. The Spirit of
the Lord may be wel said (t) to move
upon the face of such waters. These
Rivers as they have their head in Pa-
radise, their spring in Heaven, so they
return to heaven again. This holy wa-
ter drawn at this spiritual marriage, will
Christ turne into wine indeed, give
such the (u) garments of gladnesse
for the spirit of heavinesse.

To conclude, how can it be, but a
joyfull

joyful estate, when a man is assured
his sins are forgiven. If we consider
it, in these three things. *He hath
peace with God. Peace of Consci-
ence. Peace with Death.* The two
latter are consequences of the first.

I. *First, he hath peace with God,*
Rom. 5. 1. They report of some Fires
nothing wil quench them but Blood.
Tis true of the wrath of God for sin,
nothing but the blood of Christ can
appease. It was *Rehobohams* speech
to the *Israelites.* *My little finger*
shall be heavier than my Fathers
loins. Tis true in this sense, for sin,
the least degree of Gods displeasure
is more then all the worlds. A Man
without this peace, be he deckt
with Jewels, is but like a faire roome
richly hung, but wants a Roofe, who
would make choyce of it for his
lodging. Such is the man be he ne-
ver so gorgeously appareld, if he lyes
yet open to the revenge of Heaven,
whose iniquities are not covered.
Let it be the praise of *Italy* to be
the *Garden of the world* : It is a

M

Chri-

Christians happinesse; to be the *Garden of God*, that the *Tree of life* is in the midst of him, that *God is at peace with him*.

2 He hath peace of *Conscience*. The *Earth*, no outward weight can move, yet the stirring of a few untruly vapours within, wil make some parts to quake: There are some men, no outward Crosses can trouble, but the guilt of some *secret sinnes* within hath made them (y) tremble. The soule of a wicked man is often like a * *troubled Sea*, or like the *Ship in a storm* the Disciples were tossed in, but as soone as CHRIST entered there was a *calme*. So as soon as the Conscience is possesst of him, there is peace. Some when they are *disquieted* in their mindes, doe as *David* wished he could doe (*Psalm. 55. 7.*) *When fearefulnesse and horrour overwhelmed him, Oh, that I had wings like a Dove, then would I flye away and be at rest*, They goe to travel, as if they would out-ride the cry of Conscience

y Conscientia peccati est formidinis mater. Chr.
* Isa. 57. 12

science* which they carry with them. Some send for *Musicke*, as *Saul* for a *Harper* when his *evill spirit* came upon him. . Others deal with their Consciences, that thus arrests them in Gods Name, as some have don with the *Serjeant*, make him *Drunk* and so escape him. These wayes and the like had this our *Brother* tryed formerly, but found no sound peace, till he thus turned to *CHRIST*, the *Prince* of it. The *Marriners* in that mighty tempest, rowed hard to get the Ship to land, but no meanes would doe, till * *Jonas* was cast out, and then presently the *Sea* ceased from her raging. I have been a witnesse of *strong tempests* raised within his Conscience, when hee first grew sensible, but after he had *disburden'd* it, and out with thote *pressing* sinnes, in such salt and overflowing teares, in Confession and Repentance, he soon found the fruit of that call of our Saviour. * *Come unto me you that are weary and heavy laden, and I will give you rest,*

M 2

Having

*Time te ipsum, alium enim potes fugere, te autem nunquam, falli potuit fama conscientia nunquam.

* Ion. i. 17

* Mat. ii. 28

Numis.
ma Dei
conscien-
tia, in soli-
dis Caesar
videtur, in
conscien-
tia Deus
agnoscitur
Chrys.

Conscie-
tia bona est
templum
Salomonis
ager bene-
dictionis,
hortus de-
liciarum,
agrum
declinato-
rium, arca
foederis
Thesaurus
Regis, aula
Dei, habi-
tulum
spiritus,
gaudium
Angelorum.
Hugo de

anima

Having like *Nouba Dove* strayed
from the *Arke* of *Christ*, he found
no rest for the feet of his *Soule*, till he
returned to *Christ* again. 'Tis a usu-
al division of these foure sorts of Con-
sciences, a quiet but not a good, nei-
ther good nor quiet; a good but not a
quiet, both good & quiet: the two for-
mer he had experience of, in his life,
the two latter near his death, the mi-
sery of the one & the happines of the
other (which he had lately exchan-
ged) how sensibly have I heard him
expresse, apprehending in the deepest
degree of his humiliation, more true
content, than in the height of all his
sinful pleasures: *Chrysostome* calls
the Conscience (b) *Gods Coine*, wher-
in as *Ce'ars Image* was in his, so is
Gods instamped in this. And there-
fore as we give that which is *Cesars*
to *Cesar*, so he exhorts, to give this
which is *Gods* to *God*: and a (c) good
Conscience before *God* and *man*, 'tis
the richest pearl, the most unvaluable
treasure under *Heaven*. *St. Pauls* glo-
ry and joy (1 Cor. 1. 13. Act. 23. 1.)

3rd hardly

3 *Thirdly*, He hath peace with
Death: a *Man* without her *sting* is
more feared then hurtful: 'Tis so with
this once freed from the guilt of sin,
the (d) *sting* of it. He that knows
he owes nothing, flies not the ap-
proach of the Bayliff, He that is assur-
ed of the *blotting out* of *the hand-*
writing that was against him, needs
not shun the arrest of death. Be it
sudden, yet 'tis not untimely to him.
What a *measure* of this Christian va-
lour was found in this our Brother
after this spiritual sealing, hath been
manifested before many witnesses,
and needs not any repetition here.
Only observe what this blessed change
in him, had wrought in others, of him.
He once wept much by himself in pri-
vate, when the tongues of men with
good cause were open against him
in publicke; Now tears of all sorts are
shed for him publickly, when he had
Comforts within himself secretly. He
that was hated at his *Condemnation*,
is lov'd at his *Execution*. Such as
were grieved at his life, are comfor-

d 1 Cor. 15,
56.

* See p. 67,
68.

ted at his death. He began with his own tears, he departs with the sobb of others. And I doubt not, but what he sowed in teares, he reapes in joy, what was sealed here on Earth, is ratified in Heaven. From a death temporal, he is passed to a life eternal: Unto which God of his mercy bring us all, for the merits of his dear Son. To whom with the Father and the holy Spirit, be all honour and glory now and evermore, Amen.

FINIS.

The Fare-well
SERMONS
OF

Comfort and Concord:

PREACHED
At Drogheda in
IRELAND.

BY
Nicholas Bernard Doctor
of Divinity, at the taking leave
of his Pastorall Charge
there, *Febr. Anno.*
1649.

John 14. 18.
I will not leave you comfortlesse, &c.
Vers. 27.
Peace I leave with you, &c.

LONDON:
Printed by *Robert Ibbitson.*
1651,

The Fair Well

EXAMEN OF

Conscience and Concord:

REACHED

At Dordrecht in

1654.

BY

Nicolaus Gernardus Doctor

of the University of Groningen

and of the Synod of Dordrecht

in the year 1654.

Printed by J. Blaeuw

in the year 1654.


At Amsterdam

in the year 1654.

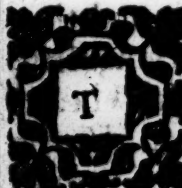
At the expense of the

City of Amsterdam

in the year 1654.


To the
Mayor, Aldermen,
Sheriffes, and Corpora-
tion of the Towne of
Drogheda in Ireland.

With
The protestant Inhabi-
tants, who were of my
Pastorall Charge
there.

HESE *Fare-well*
Sermons were by
some of you de-
sired to bee left
behinde me, I
have thus discharged that
Debt, by sending them *back*
to

The Epistle Dedicatory.

to you, with the interest of
some enlargements, though
occasionally hastened out of
my hands before their due
time; you have been for these
many yeares our *Epistle written*
in our hearts, but now *knowne*
and read of all men; What you
have before heard from me,
you may by this read still in
me, and discern that change
of place hath not caused a di-
versity in *Doctrine*; that with
me there should be yea, and
nay.

The chiefe Subjects are of
Comfort and Unity, and they
come seasonably to you, of late
you have bin, and (as I heare)
are visited with that *disconsolate*
Sicknesse which walketh in
darknesse, and wasteth at noone
day (not knowne to you be-
fore

The Epistle Dedicatory.

fore near as I take it, these 50 years) whereby many are weak among you, and many sleep. It hath been also declared unto me my Brethren, that there are divisions among you, and I partly beleeve it; but I hope this salve may be applyed in time, both for the comfort of the one, and the cure of the other.

What changes soever there may be of the *Inhabitants*, my affection must be the same to the place, where I have been your *Pastor* neare these sixteene yeares, and have had many experiences of living by faith in it. Let the burden of your manifold sufferings since this *Irish Rebellion* be lightned by your often extraordinary preservations; Read this, which

The Epistle Dedicatory.

which you once heard, not
so much for the *Authors* sake
as the *matter*, which intends
wholly the profit of you.

*The God of peace and love, and
of all comfort fill you, and esta-
blish you in both; which is,
and ever shall be the prayer
of*

*Your most affectionate friend
and Servant in the
Lord Jesus.*

N. Bernard.

London, May 20,

1651.

To

THE SECOND EDITION

To the Reader.



He re-printing
of the former Subject
first occasioned my thoughts of this,
and the tearme of that
measured my time in it,
which was also much
broken by other employ-
ments; what was then
spoken to one place may
be now appliable to all,
and

To the Reader.

and I beleeve the Subjects may be as *reasonable* here as there; I have no other end then your *edification*, the proper fruites of *Charity* and *Vnity*, which this *Tractate* chiefly aymes at; read it with *peaceable* spirits, and without *partiality*, and it may not be unprofitable for you.

Yours in the Work
of Christ:

N. B.

A Summary of the chiefe
Points handled.

Ministers not to be discour-
aged in their places by dis-
respects.

Humility, love, meeknesse in all
their admonitions.

That comfort is the consequence
of concord.

The causes of comfort in the
midst of sorrowes.

The causes of discomforts then.

The meanes to obtaine comfort
then.

The meanes to keep it.

Unity in matters of faith to be
preserved, with the means for it.

An objection of the Papists from
our present dis-unions largely an-
swered.

An exhortation to live in peace.

That neither the example of the
major part, Learning seeming good
lives of persons, an immeasurable
opposition to the Church of Rome,
private interests, or good intentions

are

are excuses, or should be motives
to those breaches.

Liberty for all sorts of men to
preach, the cause of much division,
and of dangerous consequence.

Love a Divine affection; division,
earthly, sensuall, devillish.

The blessing of God promised to
such as live in unity.

Motives to love, from our profes-
sion, likenesse kindred, and excellen-
cy of the vertue it selfe, being the
prime precious, permanent, pleasant
grace.

The manner of our loving one a-
nother freely, truly, fruitfully, con-
stantly.

The Authors conclusive Applica-
tion. To which is added.

A true Copy of a determination
and protestation against a tolera-
tion of Popery, subscribed and pub-
lished by the Bishops of Ireland, an.
1626. As Arch-Bishop Ushers dis-
claiming a Book which goes under
his name.

The



The Text.

2 CORINTH. 13. 11.

Finally, brethren farewell, be perfect, be of good comfort, be of one minde, live in peace, and the God of love and peace shal be with you.



These words are St. Pauls farewell to his charge of *Corinth*, and they must be mine to you, which I desire (as the last words of Parents on their death beds) may be the more minded. The Text is a Sermon in it selfe, few lines, but it containes (a) *much matter*, yet in regard my time is short, I must but breifly touch at the particulars in it, though of some

N I

*a Brevis
exhortatio
sed quæ
omnes
Christia-
næ vitæ
partes cõ-
plectatur
Beyæ.*

I shall give you larger portions then of others.

Three things are here observable. 1 His *Introduction*, 2 his *Exhortation*, 3 his *Benediction*. The first consists of three steps, prefixed of purpose to move their attention, 1. *Finally*, a conclusive warning, implying he was now like the clock upon the stroake, ending his Epistle. 2 His kind compellation at parting, *Brethren*. 3 His valediction, *Farewell*,

The second his *Exhortion*, consists of foure Branches, 1 *be perfect*, 2 *be of good comfort*, 3 *be of one mind*, 4 *live in peace*.

The third, his *Benediction*, or *Exoptation* (being by way of motive to the former) *the God of love and peace shall be with you*.

Finally.

1 The first knock at the doore of their eares for an attention to this his last counsel is, *Finally*, *καταπαν*, the word seems not only to be a *conclusive*, but an *inclusive* terme, like a summe total, after a large account; or, as if the Text were as the center of

of the Epistle, unto which every line of the whole might be drawn, and indeed it contains divers of the heads of it: He had (b) *made them sorrowfull with a letter*, in relation to that, he bids them *be of good comfort*: He had checked them often for their *schismes and divisions*, in reference to that, he exhorts them to *be of one mind*; He had reproved them for their (e) *strifes and tumults*, here he wisheth them *to live in peace*, so that finally may be as much as *summarily*.

b cap. 7.

e cap. 12. 20

Secondly, see his kind *Compellation*, as if hee were loath to leave them, *Brethren*, he begins and ends with it, and tis a title very frequent throughout the Epistle. In it may bee implied these four things.

Brethren.

I A *forgivenesse* of what injuries he had received by them, as their *repects of him, he had gone through* (d) *good report, and bad report, honour, and dishonour*, hee had beenc much (e) *sensured, and undervalued by them* (t) *as weake*

d cap. 6.

e i Epist. 4. 3
f cap. 10. 10.

g¹ Ep. 4. 11

and contemptible, he had bin (p) reviled, persecuted, defamed, made as the filth of the world, he had been in necessities, distresses, imprisonments, in hunger, thirst, nakednesse, compelled to worke with his own hands, and yet they had taken no care for his releife. Nay, while he preached among them, they gave him little or no maintenance: (of which he spends the major part of the ninth chap. of the first Epistle, as the 11 chap. of this Epistle, vers. 6.) I have taken wages of other Churches to doe you service, I have preached the Gospell freely to you, when I was present I was chargeable to no man, I kept my selfe from being burthensome. (A comfort by the way to any preachers at this day, so neglected, not to be discouraged in their imployment; yee see a holy Apostle (notwithstanding his miracles) was so used) I say you shal finde many complaints to this purpose of them, throughout both Epistles, for which he had given them some milde rebukes. Now
in

In this title of *Brethren*, at last, is implied a full forgiveness, and forgetting of it, and if any of the like may be applicatory between us, let this also be of the same signification.

2 His *humility*, as he was their *Pastor*, he was their *Father*, and so he (h) *styles* himselfe often, yet here in imitation of (i) *Christ our Lord*, he is not ashamed to call them *Brethren*. *Timothy* in the former relation he calls his *son*, in his (k) *Epistles* to him, but elsewhere (l) our *Brother Timothy*. It was the stile of the primitive times between Christians, were they poor or rich, and not to be despised now.

3 His *affection to them*, which being spiritual, should exceed that of nature; the love of *Pastor* and *People*, should be like that of *Jonathan* and *David*, as deare one to another as their own soules. *Saint Paul* calls the *Philippians* (m) his *joy*, and *crown*, his *dearly beloved*, and *longed for*, (n) *O ye Corinthians! our mouth is opened, our*

N 3

heart

b 1 Cor. 4.

14. 2 Ep.

12. 14.

i Heb. 2. 11

k Tim. 1. 2

2 Ep. 1. 3.

l Heb. 13.

23.

m cap. 4. 1.

n 2 Cor. 6.

11.

ocap. 7. 3.

Hic temperat quicquid fuit acerbitatis: in tota Epistola, tunc pro sunt ob-
jurgationes, quum veluti melle conduntur, Calv.
q² 1^a Tim. 2.
23.

heart is enlarged, we are (o) ready to dye and live with you, which in some measure hath been found between us here also.

4 His (p) Meeknesse, a good pattern for us not to be ridged in our admonitions, to reprove with bitterness, in a Magisterial way, but with mildenesse in a Brotherly manner. Tis not your sharpe invectives, opprobrious termes wil doe any good. No, if you meet with Heathens that (q) acknowledge not the truth, with Heretickes that oppose the truth, with dissolute men in their lives, of whom tis a peradventure if any good may be done with them, yet even for such the Apostles rule is to *instruct them with meeknesse*. Tis not your sweeping violent raines, but your milde distilling dews that fructifies the earth. The Physicians rule for the cure of maladies in the body, must be ours for the soul, *contraria contrariis*, if the fault rife from height of mind, it must be cured by humility, if from a turbulent spirit, we must appeare with

with the more moderation. Indeed, sometimes a sharpe reproofe may be necessary, as St. Paul adviseth Titus (1) for the Cretians, that they may be found in the truth, the word is *anabaptis*, a metaphor from an incision, for which, the dearer the friend is, the sharper instrument is chosen, but ordinarily, the standing rule is, (1) If any bee overtaken with a fault, you who are spirituall, restore such a one in the spirit of meekness. And so much for the second, his Compellation, Brethren.

The Third is, his *Valediction*, Farewell, *adieu*, a word used at meeting as parting, for tis the same (1) the Angell salutes the blessed virgin with, but tis evident here to be in the latter; Brethren they were, and long acquainted, the Apostle had been with them in divers changes, but now they must part. Ther is no certain continuance of the Saints together til they come to heaven: Our case here is like the Arke, in a moveable estate till it was settled in the Temple of Solomon,

rcap. 1. 13.

Gal. 6. 1.

Farewell.

Luk. 1. 28

u Rev. 21.

22.

x Gen 13.6

y Ruth. 1. 1

z Acts 8. 1

cip. 13. 39

a Acts 15. 39

see Col 4 10

b Acts 13. 2.

such is our condition till we come to the (u) Temple of the Lamb: Sometimes the world, whether abundance or want, parts them; the former did (x) *Abraham*, and *Lot*, they were too wealthy to live together, the latter caused (y) *Naomi* and her children to leave her friends in *Juden*; (z) Persecutions scattered the near communion of Saints at the first planting of the Church; (a) *Partiality* of affection in *Barnabas* to his Nephew *Marcus*, parted him and *St. Paul*, but a special call of God for some further service of him in the Ministry, may be a sufficient warrant for a remoyall; (b) *Separate me Barnabas and Saul*, saith the holy Ghost, for the works wherunto I have called them.

Wel, there is no perpetuity in the things of this World. *St. Paul* must here take his leave of his charge of *Corinth*; and so must this be my farewell to you, where I have been your Pastor near these Sixteen years, I had my Ordination to my Ministry in this

this place aboute foure and twenty
 yeares agoe, by that most eminent
 and learned Primato, whose praise
 is throughout the Churches, whose
 residence then was here, and who
 was pleased to call me hither: I had
 determined to end my dayes in it,
 from whence no invitation elsewhere,
 (which hath been diuers) could pre-
 vail with me. But now God hath
 so disposed of it, that I must com-
 mit you to the care of others, and
 take my leave of you; which least I
 should (as I see) too soon fill your
 hearts, as my own with griefe, I shall
 defer any more of that subject till the
 conclusion. Onely let me now from
 hence in imitation of the Apostle,
 give you my last counsell, which as a
 word in season I have thought fit to
 make choice of: And so from the
 Introduction, I descend to the Ex-
 hortation it selfe, consisting of these
 four branches, *Be perfect, be of
 good comfort, be of one mind, live
 in peace.*

Be perfect, Some understand *Be Perfect*
 it

c Ps. 119. 1

d He. 12. 22

e κατηρημένοι
μύθοι.

it of perfection of knowledge, or holiness, according to his exhortation, 2 Cor. 7. 1. Heb. 7. 1. others, of sincerity, in which sense the righteous are said to be (c) *perfect in the way of the Lord*: and Noah, Job, and Hezekiah, *perfect men in their generations*, (not in a perfection of degrees, as the spirits (d) of just men are in heaven, but of parts;) yet I conceive it to be taken in neither sense here.

The word is *κατηρημένοι*, i. e. be ye compact together, which some render *compingimini*. Tis the same which 1 Cor. 1. 10. is rendered, *be ye (e) perfectly joyned together*, as if his meaning were, that those breaches of heart and tongue among them might be made up againe in a perfect concord and amity. Some derive it from *ἀριθμῶ*, an *even number*, as if it might be rendered, *be ye perfectly even*, not at the least odds one with another.

The same word is used for setting a bone in joynt, that hath been dislocated.

located, Gal. 6. 1. (f) *restore such a one*, or set him in joynt againe, the same for sowing up of a rent, Matth. 4. 21. *James and John were found (g) mending their Nets.* So that 'tis cleare, the meaning of *be ye perfect*, here, is in relation to those ruptures, and divisions which in the Epistle they were full of, that they might be drawn up, and like the garment of our Saviour, there might not be the least seame of difference seen among them, which surely is his meaning vers. 9. where ye have the same word, *and this we wish, even your(h) perfection, vestri connexion*, as some render it, i. e. your knitting, and connexion againe.

And this is my first advice to you, that there may be a perfect closure, and union of hearts and tongues, no divisions in either, that absent, I may hear of your continued concord and harmony, that what is said of *Jerusalem*, may be in this sense also of this town (i) *built as a City compact*

καταρτι-
ζειν.

καταρτι-
ζειν τὴν
ἐκκλησίαν.

καταρτι-
ζειν,
Ut omni-
bus bene
compositis
Ecclesiae
membra,
quae luxata
erant, in
locum su-
um resti-
tuantur.
Ezra.
i. Pl. 122.

compact together, or at unity within it selfe, I know it hath been often shaken by disturbances from without, what breaches have been made in your walls and houses is evident to sense, but let ther not be any domestick or civill discords nourished within your bowells, let all such dis-joyning be healed and that speedily: A bone, the longer tis out, the harder to be set; a rent in a garment neglected wil soon be wider. What if the world be full of divisions elsewhere, yet be you in this, like the land of (k) *Goshen* light, though the rest of *Egypt* be darke; or like (l) *Gideons* fleece wet with this dew of heaven, though the rest of the ground about it be dry. Hitherto I have endeavoured it, and at least in the publicke, there hath been some fruit reaped of it: I beseech you what I have sown of this, let others that succeed, enter into my labours. So much for the first, be perfect.

Be of good
comfort.

2 The second branch is, *be of good comfort*, *μεγαλειαν*, from whence the

the holy spirit, the *comforter*, hath that name (m) *joy* is one of the prime fruits of it, and 'tis frequently called from thence (n) *the oyle of gladnesse*, and so here it must be meant, of a spirituall comfort. Only observe from the connexion of this with the former, That comfort is the consequence of concord, first a *redintegratio*, and then a *consolatio* *fratrum*. The Comforter then descended on the Apostles when they were met together with (o) *one accord in one place*, in the same breath, our saviour promised the mission of the *Comforter*, he gave them (p) *his peace and love*, as the preparative to it, and those whom Christ hath put together, *let no man put asunder*. Nothing but discomfort can be expected in that place where there are discords. The Church though in poverty, yet while it was in unity, they ate their meat with (q) *gladnesse of heart*.

I know the present poverty of this place by the late dreadfull storme, how most of you are undone, not with-

mGal. 5. 22

uHeb. 1. 9.

o Act. 2. 1

p John 14. 26, 27

q Acts 2. 46

r Isa: 59 .

[Joh: 14. 18
cap. 16. 33]

r Jud. 6. 13

withstanding, at this your re-planting, if there were but unity; I might yet with confidence say this as my last, *be of good comfort*. Wee have this last week had a solemn Fast, wherein we have both bemoaned our misery, and implored Gods mercy; but if ye have *fasted only* (r) *to strife and debate*, there can be no hope of any comfortable answer. The fire of Gods wrath hath been kindled from without, can this be the way to quench it, by nourishing this strange fire of heart-burnings, and wrath within your breasts? No, let there be first a perfection of concord, and then I have a dole of perfect comfort to dispense unto you, and I would faine conclude with our Saviours last words to his Apostles (f) *be of good comfort, I will not leave you comfortlesse, in the world ye shall have tribulation, but bee of good chear, &c.*

It may seem a riddle to some, as that salutation by the Angell, (t) *The Lord is with thee*, did to Gideon, when

when he was driven to so much poverty, but tis St. Pauls assertion (u) as sorrowfull, yet alwayes rejoycing, as poore, and having nothing, and yet possessing all things. What though you have lost your goods, may you not with the Saints take(x) joyfully the spoiling of them. Was there not a be of good cheare, pronounced to the(y) falsie man before he could stir hand or foot? did not(z) Paul and Silas rejoyce and sing Psalmes in the dungeon, and the (a) Apostles returne from their stripping, and whippings with rejoycings? so that no outward sorrow (which my heart grieves to see among you) can debarre me from an enlargement of this subject concerning spiritual joy and comfort; according to that of S. James (b) Count it all joy, when you fall into divers temptations, and that of Saint Paul (c) rejoyce in the Lord alwayes, and again, I say rejoyce; and that of the Prophet (written for our imitation) Hab. 3. 17. *Although the figtree shall*

u2 Cor 6. 10

x Heb. 10.

34.

y Mar. 9. 2

z Act 16. 25

a cap. 5. 41.

b J. m. 1. 2

c Phil. 4. 4.

shall not blossom, neither shall fruit be in the vine, the labour of the olive shall faile, and the fields shall yeeld no meate, the flockes shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoyce in the Lord, I will joy in the God of my salvation.

Bee of good comfort, Is newes to you, 'tis a rarity, and cannot but be welcome to disconsolate persons, and therefore give me leave to administer it to you in these Foure particulars: 1. In discovering to you what *causes* there are yet of *comfort*. 2. What are the *causes of discomforts*. 3. The *means to obtaine* this comfort. 4. The *means to keep it*.

I First, For you that savour the things of God, Consider what *cause* ye have yet of comfort, in the depth of all this worldly poverty. If honour might cause it (which some like *Haman* doe most chear themselves in) See what *honour have all the Saints*, ye are admitted to be his household servants, and this *David* glories in more

more then to be King of Israel, (e) *I am thy servant, &c.* the highett stile the Prophets tooke to themselves, *the man of God*; Saint Paul the *Servant* of the Lord Jesus, heretofore a domestique sworne Servant to a King, was accounted an honour only to call him Master; what is it then to be listed thus in his Family who is the King of Kings? but more, ye are the *friends of God*, (f) *I call ye no more servants, but I call you friends.* 'Twas *Abrahams* honour the Father of the faithfull, *James* 2. 23. which relates to two places in the Old Testament, (*Isa.* 41. 8. & *Chron.* 10. 7.) where he is called, *the friend of God*; now in *Dauids* Court there was one by way of honour so entitled, as *Hushai* (g) *the Kings friend.*

Nay more, ye are the (h) *Sons of God*, what if ye be afflicted, God in this (i) *deals with you as with Sons*; now if *David* thought it no small honour to be *Son in Law* to an earthly King, to *Saul*, what is it to

e *Plal.* 116. 16.

f *Joh.* 15. 15.

g 2 *Sam.* 15. 37.
cap. 16. 16
h *Ioh.* 1. 12
Gal. 4. 5.
i *Heb.* 12. 7

k¹ Joh. 3. 1

be the adopted Sons of God; this is St. *Johns* admiration. (k) *What manner of love is this, that we should be called the Sons of God.* Christians are Princes though disguised, the World knows them not; or as travellers in a strange Country, mistaken.

l Rom. 8.
17.

Nay, ye are the *Heires of God*, *Abraham* had many *sonnes*, but one *Heire*, and yet this is the Argument of the Apostle; (l) *If Children, then heires of God, and joynt heires with Christ*; by the same title ye are *sonnes*, ye are *heires* in him. The Church in the Old Testament is called *Gods* (m) *first borne*; so is the Church under the (n) *New*; now the first borne had (o) *the excellency of dignity*; and *excellency of power* above the rest of the Brethren, so that if Honour might keepe up your spirits, ye have lost none of that which is worth the keeping, of that ye are not degraded, that it should deject you.

m Exod. 4.

22.

n Heb. 12.

23.

o Gen. 49.

30.

2 If *Attendance* might give a
com-

comfort to you, ye want not that
 enriched; men brought so low as not
 able to keep a Servant great men com-
 pelled to ride, or walk alone without
 any attendance, 'tis looked on as a de-
 jection; ye have the Angels (Princee
 like) to be your Life Guard, (p) *Are*
they not all ministering Spirits?
sent forth to minister for them that
are heirs of Salvation. And the num-
 ber of the Saints here abiding at once
 being but a few, and the company of
 Angels being (q) *innumerable*; it will
 not be necessary to limit each Chri-
 stian to one tutulary Guardian, but
 we may allow him many, according
 to the phrase of the Psalmist, *They*
(r) encampe round about those
that feare God; a glorious sight, if
 our eyes were open to see it.

3 If *Wealth* may yet cheer you
 (the losse of which hath dejected
 you) 'tis infinite; see the Inventory
 of a Christian, 1 Cor. 3. 21. *All*
things are yours, the world, life,
death, things present, things to
come, there is the particulars; then

p Heb. 1.
14.

q Heb. 12.
22

r Psa. 34. 7

s Heb. 11. 2

t Ephes. 1.

13, 14.

u 2 Cor. 1.

23.

x Heb. 12.

22.

the summe totall, *all are yours*; consider ye have lost nothing under all those losses, that yet ye have all things worth the having, though ye are not in actuall possession of things to come, yet the assurance of them by faith makes them as present, which is ye know (s) *the evidence of things not seene*: ye have good Bonds for them, even under Gods hand and (t) *seale*, nay you have received (u) *earnest* of them, and so the Apostle sticks not to say, *ye are* (x) *come unto the City of the living God, the heavenly Jerusalem, &c.* only here is one parcell of goods a carnall man wisheth were none of his *Death*; how is that *yours*? 'tis the best friend you have, 'tis that which turnes the key of the Kingdome of Heaven, opens the doore of it to those inestimable riches; that which to a wicked man is the Portal of Hel, is to you the *Gate of Heaven*, put but these things together and see, if ye have not cause in the midst of your outward Poverty

erty to be of good comfort.

2 The causes of discomforts (as impediments to be removed,)

1 A want of knowledge of your happinesse, 'tis the Malefactors fight of his Pardon that gives him the joy of it, and 'tis the Prayer of Saint Paul for the Ephesians for this end, that they might but (y) know what is the breadth, and length, and depth, and height of the love of God to them. The enemy of all comfort may possibly by the mists of temptation so blinde a Christians eye, that though he be upon the Suburbs of Heaven, yet he shall be robbed of the sight and comfort of it here.

y Ephes. 3.
18.

3 The neglecting of this spirituall comfort when ye had it, 'tis compared to Fire, one way to put that out is by not supplying it with fuell, and so 'tis one way whereby the holy Spirit is quenched, of which this is one fruit, by a disuse of holy thoughts, meditation, prayer; in not blowing up, and cherishing those

1 Joh. 3. 8

2 Indg. 13
25.

heavenly sparkes by such spirituall exercises. Thioſe blaſts of comfort are not at all times in the ſame meaſure, but like (y) the wind which blowes when and where it liſteth; 'tis ſaid of Sampſon (z) the Spirit of the Lord moved him at times, and 'tis poſſible in the Cradle of Conſeſion, ye may have had more of the light of Gods countenance liſted upon you then afterwards, like the Parent, who gives more frequent embraces to the Childe in its infancy, then when he is come to further yeares; but the neglect of that illumination then, hath cauſed that cloud within your ſoules now, the being careleſſe of obſerving that heavenly gueſt in the entertainment of him then, is the cauſe of his ſeldome viſits of you now.

3 The abounding of ſome corruption unſubdued may be a means to over-caſt the firmament of the ſoule, that it enjoyes not that cleare Sun-ſhine of ſpirituall comfort, when the heart ſhall be over-charged with
the

the cares of this world, they choake this good seed; or when the lodgings of it are taken up with corrupt motions, and unclean desires, they so defile the soule that it cannot be a fit habitation for that pure Spirit to abide in, carnall pleasures and heavenly, like fire and water, cannot inhabit. A hatred of what ye doe, or see in your selves, is an argument of true grace in you, but the over-coming of those distempers, and subduing of those strong lusts must actually give you the possession of this Spirituall joy. See Revel. 2. 17. To him that over-commeth, (not only warres, and resists temptations, though from thence we are called the Church militant) will I give to eate of the hidden Manna, &c. A crazie sickly body, though he have the gift of a pleasant habitation, yet takes no actuall content in it till he be recovered; and so though you have a title to the riches of Heaven, yet while ye are full of these spirituall diseases, it robs you of the refresh-

ment in it, and the joy of it is suspended till your mindes be heavenly disposed, and your hearts cured of those sinfull maladies.

4 Barrennesse in well-doing, or a not (a) *exercising your selves unto godlinesse*; what our Saviour said unto the blinde man, (b) *According to your faith be it unto you*; for their corporall eye-sight, will for this spirituall eye-salve and enlightning, be found to be according to your *lives*, as the Apostle counsell the Ephesians, if they would be *filled with the Spirit, and understand what the spirituall melody in the heart is to the Lord* (c) *to walke circumspectly*, or exactly, not being *drunk with wine wherein is excesse*, &c. men frequently so over-taken (whatsoever they pretend) must be for this joy as strangers, *not intermedling with it*; such as boast of their spirituall Consolations, and yet are of loose scandalous conversations, doe but delude the world in it; doe not thinke this comfort

a 1 Tim. 4.
7.

b Mat. 9.
29.

c Ephes. 5.
15.
ἀκρίβως, i.e.
accurately,
or precisely.

can be had in carnall Pastimes, or
mispending your times and estates in
some sensuall pleasures, no, the re-
membrance of one good worke in
releeving a poore distressed Christi-
an, I beleeve you do now experimen-
tally feele, doth give you more com-
fort in your wants then all the for-
mer, 'tis called, *a joy in the Lord*,
not to be had in keeping company
with carnall men, but like *Noah*,
and *Henoch*, by *walking with God*.
If you expect any spirituall comfort
hereafter, when by Gods blessing ye
may recover your estates, doe what
good ye may with them; what
time ye can spare from the employ-
ment of your Calling, spend it upon
God, in reading of his Word, hear-
ing it, Prayer publique and private,
&c. What superabundance ye shall
have of worldly goods, be better
stewards then formerly, in dispen-
sing them to such as are in need, of
which ye wil not want objects; doe
not cast it away in gaming, and such
loose courses (as it hath been the
fault

fault of many though often warned of it, who were yet close handed to any charitable pious motion) no these, as they now doe not, (so neither will they yeeld you comfort at your latter ends,

d Mat. 25.
25.

Recollect your selves, and consider the dayes that are past, you that were wealthy, and either vainely scattered it, or like that *unprofitable (d) Servant, that hid his Talent*, horded up what you had, without doing any good with it; is not now want the more burthensome, and the remembrance of it the greater vexation? But such of you as according to your abilities dispersed abroad, and were open-handed to the poore, does not the thought of that make you take the spoyling of your goods now the more comfortably? I suppose ye have ever found that day ye have spent best and done the most good in it, to be the most calme to you in the evening, and if ill spent, a heavie-heartednesse hath concluded it, still comfort hath been
eclip-

eclipsed by a barrennesse in well-doing.

5 Relapses into grosse sins, drunkennesse, falshoods, Oathes, &c. these doe not only damp but *quench* this comfort, such persons so living, and yet pretending to it, (as I heare there are some) are but Impostors, for they are strangers to God the Fountaine of it, as being run into an open rebellion against him ; *David* after such a relapse, and his deep repentance was long before he could regain it, it cost him many a Prayer first, (e) *Lord restore unto me the joy of thy Salvation, make me to heare of joy and gladnesse*, it seems to have been so far off from him, that it was not only out of sight but hearing. These relapses *grieve the Spirit*, sting the Conscience rather then pacifie it, only a recovery out of them may returne this comfort ; and so much for the second, the causes of discomforts.

3 The meanes to *obtaine*, or regain this comfort by these 5. things.

I Pra-

e Psa. 51.

12.

Verf. 8.

- 1 Practice a weekly portion of godly sorrow, it may seeme a Riddle that the meanes to ease you of your late sorrowes should be by adding of more, that the way to comfort should be by mourning; but tis our Saviours speech, (f) *Blessed are they that mourne, for they shall be comforted*; If it be not founded upon this, it wil prove like that (g) *house built upon the sands*, when the winds and floods of afflictions beate upon it. Indeed in Naturall things like begets like, but in Spirituall things tis otherwise; ye know what our Saviour said to the young man, if thou wilt be rich, be poore, (h) *Sell what thou hast and give it away*, when he opened the eyes of the blinde man, the meanes he used was in reason the way to put them out, if he could have seene before, (i) *He tooke clay, and spittle, and annoynted them with it*, but yet that did it; Tis so in Spirituall things, that which to sense may seeme your losse, proves your gaine; (k) *If*
- f Mat. 5. 4.
- g Mat. 7. 27.
- h Luk. 18. 22.
- i Iob. 9. 6
- k Mark 8. 35.

any man would save his life, let him lose it. So let him that would be cheerfull, begin with a Spiritual sadnesse, teares in the soules humiliation is the way to its exaltation; as Christ first (N) descended before he ascended, so must you first be dejected before ye can be thus lifted up; the former is the Seed, this is the Harvest, does any man that is wise, expect a crop before he sowes, according to that continued Metaphor, (Psal. 126. 6.) really concerning the returne of the Captivity, but may be applyable this way; They that sow in teares shall reape in joy, he that goes forth and weepes, bearing precious seed, shall doubtlesse come againe with rejoycing, and bring his sheaves with him.

And indeed methinkes 'tis evident there is some sweetnesse in godly sorrow it selfe, in that whosoever tasted of it is still praying, like that woman (m) Lord, evermore give me of this water. The Husband-man in a drought wisheth not more for
Raine

1 Ephes. 4.
9.

m Ioh. 4.
15.

Raine, then such a one for this Celestiall dew, to have his soule as a *watered Garden* with teares for *finne*; a Garden of Herbs doth not give a more pleasant scent after such an *April* shoure, as this doth a sensible refreshment to a weary soule; were this Cup of godly sorrow as the *waters of Marah*, a bitter potion, such as had tasted of it would be desiring it might passe from them; but a thirsting and longing so for more, argues a sence of some pleasure and sweetnesse in it.

2 Be frequent in Selfe examinations, and recollections of your lives, let not a day passe without some reflect act that way, according to the practise of *David* (n) *I thought on my wayes*; or that exhortation of the Prophet in such dayes as these (o) *Let us search and try our wayes*; he that hath received a wound and neglected it, can expect little ease till the Chirurgion hath searched it, and cleered it; no such way to get a peace, and serenity of conscience, as to

n Psal. 119

59.

q Lam. 3.

40.

to give it audience often, and thus daily by your selves to search out your spirits; a thing which carnall men shun, and it may be for the same reason (p) *Ahab did Micaiah*, because he never speaks good, but evil to them. (q) Such as doe evil, love darknesse, and hate the light, neither come they near it, lest their deeds should be reprov'd; but a man of truth and sincerity, opens to the knock of Conscience, loves it as a light to discover the darke corners of the soule, as *Solomon* calls it, the (r) *Candle of the Lord* searching the inward parts, he shunneth not the scrutiny of it, because he findes it to yeeld the peaceable fruit of righteousness unto them who are exercised hereby. Thus to come secretly to Christ, like *Nichodemus* by night, is the way to have this gift of his, rest, and ease within your souls.

p: King.

22. 8.

q Ioh. 3. 20

r Prov. 20

27.

'Tis a stay to the minde in Civill Affaires to have your accounts cast up, and must not selfe accounts be a further settlement to the thought in spiri-

1 Cor. 11.

31.

spirituall, if *setting the house in order* be a preparative against any changes, must not the setting the soule in order be much more? Let me exhort you after these Judgements of God hath fallen upon you, in the words of the Apostle (1) to *judge your selves; Let every man examine himselfe*, and it will both prevent his further condemnation, and returne the light of his countenance on you, that like the Sun out of a cloud it shall breake out upon this place againe.

* Luk. 22.
26.

But to apply my self more especially to you that would cast off this spirituall refreshment, retire your selves to some privacy, where neither eye, nor eare may have the least disturbance, like Saint Peter, after a deniall of his Master, *He went out of the crowd and wept by himselfe*, or those at that penitens Fast, *Zach. 12. 12. Each went apart, wife and husband apart*, or the penitent person, *Lam. 3. 28. He sits alone and keeps silence; so do you, sequester your*

your selves from all the world, and wholly give up your selves to God, hearken to whatsoever evidence your memory may produce, and your Conscience witness against you for the time past, even for such things which none but God and your own soules know of, permit no Figge-leaves of excuses to exsuate them, assigne your selves this way, in such a solemn Session, be both Judge, Witnesse, and Party; do each circumstance in sinning be admitted to give an aggravation, and then tell me if you doe not finde a serenity of heart, and calmnesse of spirit to be the fruit of it; as in some Societies an *Audit* concludes with a Feast, so wil this with the feast and cheere of a good Conscience. We doe not read that Christ was lost above once by his Parents, and that was at a Feast in a crowd of much (t) company (usually at such meetings Christ and all good things are forgotten) but he was found againe by a sorrowfull retreat, and

2 Luk. 2.
44.

* Exod. 3.

4. u1 King.19

4. 9.
x Revel. I.
9, 10.

Phil. 1.

25.

21 Pet.1.8

a Psal. 42.

6 Heb. 13.

5.
с Пф. 34.
10.

three dayes without full retiring them-
selves from all their kinshippe and
acquaintance, &c. Moses and Aaron
Elijah, when they were banished in-
to the Wilderness; (x) Saint Iohn
into the Isle of Patmos; had great
manifestations of God to them; then
the Church of S. Barbara, in Shroton,
on Ternsfatene; and so surely such as
are frequent in these Soule retire-
ments, have the larger portions of
those heavenly refreshments.

- b 30 Strengthen your faith in Gods
promises, which is therefore called
the (y) joy of faith by joy in believing;
(z) by this dooing you receive much
joy unspeakable. Are some of you
utterly spoyled, and from the height
of plenty fallen into the depth of po-
verty? be not dejected; say as Da-
vid, (a) with þam rom cast thow o
my foules; and why are thow dis-
tressed mit hines; still; is it for
that, if any shal be overcome (a) of my
enemies having his hand tied againe.
Barnie, (bi) know ill and fye teagot he
has forsaken heart; (c) the Lyons shall
lack

lack his Prey, and suffer hunger, but they that feare the Lord shall not want any good thing; (d) smell in the Land, and doe good, and verily thou shalt be fed. Learne thus to live by faith, the most comfortable life that is; Doe you take care for your Children; 'twas Davids observation, (e) Old and young, he had never seene the righteous forsaken, nor their seed begging their bread; which at least may thus far be understood, i. e. not forsaken, though brought to so low an ebbe, as like Lazarus to be a begger of it, for even David himselfe after a manner begged his bread of Nabal, but yet God owned him, and did not after the manner of the World cast him off, and forsake him in this Poverty, but raised him againe; let that of the Prophet be your support, (f) Who is among you that feareth the Lord, that obeyeth the voice of his Servant, that walketh in darknesse, and hath no light; let him trust in the name of the Lord,

d Psa. 37.3

ever. 25.

f Isa. 50.
10.

and stay upon his God.

g Mat. 13.
44.

b Psa. 16. 9

4 Thinke of the happinesse of your condition in being a Member of Christ, should the world turne you out of all, what are yee worse then he in the Parable, who having only (g) *that hid treasure in the field rejoyced*, though he parted with all he had besides for it. Davids meditation that *the Lord was his portion*, only in relation to the Resurrection in another world, made (h) *his glory to rejoyce* in the want of this; when our hearts are limited within the circle of the world, our joy can be but worldly, but when they can and doe by meditation mount above it, in the thoughts of the world to come, and the riches yee have tittle to there, this will give a solace to the soule in the losse of these.

5 Make use of all such meanes which God hath appointed to be Conduic-Pipes of this living water of Spirituall comfort, and they are these foure :

1 Be diligent in reading of the Scriptures; whose effect is to (i) re-joyce the heart, to enlighten the eyes; how often doth David confesse, that he had fainted in his affliction, but thy word (k) quickned me, that he had more consolation in that then in great spoiles. St. Paul tells you, that (l) through comfort of the Scriptures yee have your hope, which you were wont to have publikely read every day unto you, (and often expounded) that you that would not read them at home might reape that benefit there. 'Tis not your reading of Play-bookes, or such-like vanities (which some in these dayes have been very unseasonably addicted unto) will afford you any reall comfort at all.

2 Prayer, be it publike, or private; this was Davids continual refuge in his sadnesse (m) but I gave my selfe unto prayer; see the conjunction of them, (1 Thes. 5. 16.) Rejoyce ever more, pray continually; In every thing give thanks.

Ps. 19. 8

Ps. 119.
92. 162.

Rom. 5. 4

Ps. 109.
4.

Thankfulness and joy are often put together, Psal. 33. 1. Rejoyce in the Lord ye righteous, for praise is comely. Prayer, to Gods Servants in their distresses, is like the (ii) Cloud wherein the Lord appeared often gloriously to Moses and Aaron in their troubles, or like the Pillar of fire upon the Tabernacle, enlightning the night, (o) The Lord is high above all that call upon him in trouble. yeb vyou becomely in prayer. Be careful in keeping holy the Lords Day which in this sense among others in respect of Spirituall comfort was obtained for the (p) good of man; in the weeke dayes ye have your corporall refreshment; in this your Spirituall; the time Saint John was (q) in the Spirit, was, on the Lords Day, according to the promise for keeping the Sabbath Day in the Old Testament with delight, Isa. 58. 13. Then shalt thou delight thy selfe in the Lord; where it be meant of the seventh Day, or of that great Sabbath, the day of

At-

Exod. 40
38.

Psal. 145.
38.

Mar. 2.
27.

Revel. 1
10.

And ment, enjoyed to be kept
strictly (Leviticus 23:32.) as a so-
lemn Fast, according to the command
(it) matters not (much, Both would
do like comfort in tribulation.

Approach the holy Commu-
nion, as often as its offered to you,
which ye know is appointed for the
refreshment and strengthening of
your soules this way, the spiritual
bread taken by the Ministers before
their sufferings, as their bread and sup-
per and seal of comfort, against
the dread of death, or the bucket to
draw this living water out of the
well of salvation, and the cherishing
their soules with this oyle of glad-
nesse against those sad and heave-
niall expected dayes which for these
many yeares since this Irish Rebelli-
on ye have had a monthly observa-
tion of, with a solemn Fast pre-
ceding as a preparation to my and I
hope all these meanes of consolation
will be still continued to you. And so
much for the third, the meanes to
obtaine comfort, which as an experi-

1 Cor. 1.

4.

most in these late hazzards I have
thought fit to commend unto you
and it may be so I speake in the
words of St. Paul) God hath (1)
comforted us in all our tribulations
that we might be able to comfort
you which are in any trouble
the comfort we have with our
selves are comforted of God.

Now the fourth is How to keep
this comfort when it is obtained and
it is no lesse vertue to know how to
keep and improve a state then to get
it; this holy fire upon the Altar of
the heart ye must be as careful to
maintaine as to kindle for which ob-
serve these directions following

Beware of too much carnal
mirth the exesse of which is
grievous to the soule to stupifie it in
respect of any sense of this, the being
transported with such sensuall plea-
sures you will finde by degrees like
(2) Absalon for the men of Israel
will steale away your hearts from
God, there is such an opposition be-
tween these two sorts of contents

that

2 Sam. 15
6.

12 Beware of retaining the secret
dove of any knowne sinne, the seeds
of which lurking in the heart will
soone over-top this, and the guilt of
them in times of distresse, doe ra-
ther deject the spirit then raise it:
let therefore your hearts be thorow-fares
for the passing or recurring of any un-
cleane lust, or as Innes to lodge any
such evil thoughts, such a selfe libe-
ry without resistance quencheth, or
much abates this spirituall comfort,
no, selfe-deniall is the best prepara-
tive for crosses, according to the con-
junction of them by our Saviour (c)

Let a man deny himselfe, and so take up his crosse cheerfully: the retaining of any Self-dispersing corruption in the bosome, blasts this bud of life, betrays the soule, and will totally eclipse this Spirituall Illumination.

3. As soone as ye finde any want
 ment of this comfort, complaine
 times, like the Church, *Cant. 3.* No
 sooner at a lollie, but she gets up and
 seekes her love in the *streetes*, en-
 quires of the *watch-men* till she
 findes him; like men when they have
 lost some precious Pearle, cannot
 rest till they have searched all places
 for it; nothing is more dangerous
 then a putting off good duties; learn
 of David to make hast and delay
 not, to recover this jewel, *Ps. 119.*
 I seek thee (a) saith he, thy pre-
 sence I thirst after, as a hart
 thirsteth after water; thus should
 ye be affected wth any present ebbe of
 these spirituall refreshments.
 4. Be faithfull in works of chari-
 ty, a thing much neglected in these
 dayes, and said by as if it were no
 requisite in Gods (a) people, that
 people, to be righteous of; by these as ye
 are instruments of comforting others,
 who are releved by it, so it lieth a
 good foundation of it in your selves
 for the time to come; the more you
 empty

* *Pl. 63. 1*

* *Tit. 2. 74.*

empty your selves this way, ye shall
be filled in the other, in the fruits of
the Spirit, (Galos. 5. 22.) joy and
goodnesse, &c. &c. doing good to o-
thers are not farre asunder, as 'tis a
necessary quality of a good worke to
be (y) done cheerfully, for the fruit is
a cheerfulness in the doer, charity
in communication, and (2) glad-
ness of heart met in the Church at
its first plantings, and so they will
make good workers are the seed-time
of the Harvest.

1. Sundry a meek and quiet dis-
position in forgiving of injuries,
wrath, and malice doe but disturbe
and hinder the mind; while 'tis in
such a combustion there can be no
hope of his comfort, but a pacifica-
tion of Spirit yields this blessed fruit.
1st Cor. 13. 4. The meek shall re-
ceive blessing in the Lord. Our
Saviour that was most full of this meek-
ness before him, excelled in this for-
giveness of his enemies. He that can
forget an injury, doth himselfe the
pleasure, may even to the (a) Com-
fellowours

1 Cor. 9.

7. Ad. 2. 46

Pr. 12.

20.

Followers of prayer: is joy.

h Psal. 16.
8, 9.

Psalm 139.

Psalm 139.

1 Cor. 1.
12.

2 Cor. 2.
17.

to 6. Walk uprightly, as in Gods eye and presence, according to that of David (b) *I have set the Lord alwayes before my face, therefore my heart was glad;* of which meditation concerning Gods Omnipresence and Omniscience, depends the whole 139. Psalm as the foundation of so much rejoycing in others; 'twas the ground of St. Pauls (c) *rejoycing, the rest many of his conscience, that in great simplicity and sincerity, he had his conversation in the world, when he preached, he did (d) not corrupt the Word of God for by ends; but with sincerity, as in the sight of God, he preach we in Christ.*

'Tis certaine nothing will more cloud the heart of man from this celestiall light, then hypocrisie, or more deject it in times of hazzard, then some such secret guilt, detained from the eye of man, but presumed upon before the eye of GOD, the fleeing of your lives by the compassse of wordly advantages, in being

being mutable according to the change of times will, yeeld you little solid comfort at your latter ends, but a constant sticking to the Principles of truth, sincerely having an eye to Gods Word as the Pole-star and sole guide of your wayes, will give you in all contempes and extremities whatsoever, and I hope some of you of late have felt the experiment of it. This armed *Hezekiah* against the sudden tidings of death (e) *I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight;* thus to apprehend his sight, who is invisible, is the way to this invisible and unspeakeable comfort. Thus much for the fourth, the meanes to keep this comfort, and so I have done with the second branch of the exhortation, *be of good comfort;* which I have thought fit to be thus large upon, as a sealorable part of my valediction.

c 2 King.
20. 3.

The third brarch is, *Be of one minde,* ~~to have one minde~~ or minde the

the same thing; this in special way of distinction from the next that followes, is meant in matters of doctrine, and points of faith, that therein there might be a unity, according to that (1 Cor. i. 10.) beseech you Brethren, that ye speak the same thing, and that there be no divisions among you, but that ye be perfectly joyned together in the same minde, and in the same judgement. See here, how he ends as he began, there had been many Heresies and Schismes in the Church of Corinth (they are his owne termes, (1 Cor. ii. 18, 19.) *dissonances* the former in the Ecclesiasticall acceptation are taken to be errors in matters of faith, the other rents in charity) now the Apostle at his farewell gives them a distinct caveat for each, in regard if there be but once a gap opened in the former, there will soone be the like in the latter; differences in opinion, will quickly make breaches in the affection; see 1 Cor. i. 11. how only

dis-

dividing in judgement in the verses
before, grew to contentions in that
I have there are contentions among
you; What was the root of them
but some such tidings, ver. 12. This
I say, that every one of you saith, I
am of Paul, and I of Apollo, and I
of Cephas, and I of Christ; the last
only took their name right, from
whence we were all called, (f) Chris-
tians first at Antioch. I wish
those distinctions of Calvinists, and
Lutherans heretofore, as the like of
late had never been so easily received
by us, but that we had stuck to the
first only, surely 'tis as reproveable
as these were for calling themselves
Paulians, Apollians, Cephians; no,
he who was Crucified for us, into
whose Name we were baptized, his
name we should only beare, ver. 13.
(g) Call ye other Father upon earth;
but 'tis observable how from this
nominal distinction grew a reall di-
vision, (cap. 3. 3.) there is among
you envying, and strifes, and divisions,
for one saith, I am of Paul, and

1. 10.

f. A. 11.
26.

g. Mat. 23.
9.

h 1 Cor. 1.

13.

i 2 Tim. 3

14.

k Gal. 1. 9.

Pos *Apollo*; &c. let me exhort you according to the Text, to be *all of one minde*, and to hold the same thing, that as (h) *Christ is not divided*, so neither be you, that in your tenents and profession there may be a *unanimity* (i) *Continue in the things which ye have learned, and have been assured of, and if any shall* (k) *trouble you in perverting the Gospel of Christ, in preaching unto you any other doctrines, let him be accursed*. And surely that or the like is the Apostles meaning in his charge to *Timothy*, (1 Epist. 1. 13.) *Hold fast the forme of sound words, which thou hast heard of me in faith and love, that good thing committed to thy trust, keepe, &c.* What could it be but some summary of faith and practice, containing the *Credenda* and *Agenda* referred to those two heads of faith and love, (to which some referre the whole body of Divinity) which *Saint Paul* had punctually drawn up like some consent in Articles of Religion.

igion, which *Timothy* ought not to
 ere from in his Preaching, and left
 with him as a sheild against all Here-
 sies, and false Tenents. (1) *A dange-
 rous thing to permit a liberty of
 delivering diversity of Doctrines*
 in matters of Religion, 'tis the high
 way to breaches in the Civill Go-
 veyment, Religion hath its name
 from binding, and nothing more u-
 nites then that doth, but if it be once
 like a booke unbound, 'tis in danger
 of losing; once divided in the tongues
 of Preachers, there wil soon be a se-
 paration in the Hearers.

(1) *Clau-
 denda est
 janua cu-
 riosis Do-
 ctrinis;
 ratio au-
 tem expe-
 dita ad e-
 am rem
 una est, si
 extet
 nempe
 summa
 quædam
 Doctrinæ*

ab omnibus recepta, quam inter predicandum sequan-
 tur omnes, ad quam etiam observandam omnes Epif-
 copi & Parochi jure jurando adstringantur ut nemo
 ad munus Ecclesiasticum admittatur, nisi spondeat sibi
 istam Doctrinæ consensum, inviolatum futurum. *Ep.
 Cæsar. ad prosect. Angliæ.*

For prevention of which the an-
 cient Church we read was very care-
 full in all Ages, in imitation of *Saint
 Paul*, to draw up a consent this
 way, which no man might pub-
 likely

Q

(m) Sym-
bolum
grace, &
indicium
& collatio
dici potest,
ut in bel-
lis civili-
bus hoc
observari
ferunt; m
symbola
distincta

unusquisque; dux suis militibus tradit, ut si forte occurre-
rit quis, de quo dubitetur, interrogatus Symbolum, pro-
dat si sit hostis vel socius. *Ruffi. Comments. in Symbolum.*
in initio.

* Vid.
Coment.
in *Iob.*

likely contradict; as the *Nicen*
Creed, and that which commonly
beares the name of *Athenasius*, oc-
casionally drawne up against the He-
resie of *Arius*, both generally recei-
ved in the Church; (m) *Ruffinus*
tells us, the Creed was used as the
Indicium, or *Watch-word* to di-
stinguish the Othodox from the
Hereticks, that as 'tis the custome in
Military affaires, to have a word
given to distinguish friends from
foes; so saith he, was the *Symbole*,
or the Creed used, being a consent
of Doctrine for the same end.

Calvine (who was both a learned
and a wise man) was ever very careful
to have this frequently repeated in the
ears of the vulgar, for the preserving of
unity, *Beza*, (who writes his life, and
lets us downe his constant let form of
prayer he used before and after Ser-
mon) * tells us how he alwayes con-
cluded

ended in repeating the Creed and Lords Prayer, and in his Epistle to the (n) Protector in King Edward the 6th. time, adviseth for unity sake that there should be a constant Form drawne up, and universally observed in the administering of Baptism and the Communion, which every one should use for that end without alteration, and surely a frequent Declaration of a consent in these, for matters of Faith and Practice, contained in the Creed, ten Commandments; and the Lords Prayer, would be for the illiterate sort of people (which are the major part) of the like benefit, in preparing the way to unity. Well, (o) let us walke by the same rule and mind the same thing, as passengers in the same ship, sail by one compasse; or as that great Army certius ita constet omnium inter se ecclesiarum consensus. Postremo etiam ut obviam eatur desultoriæ, quorundam levitati, qui novationes quasdam affectant: Sic igitur statum esse catechismum oportet, statam sacramentorum administrationem, publicam item præcæ formulam, &c. Ep. Calv. ad Protect. o Phil. 3. 10.

n Quod ad formulam precum et rituum Ecclesiarum, valde probō, ut certa illa ex-
tet a qua pastori-
bus disce-
dere in
functione
sua non li-
ceat, tam
ut consu-
latur quo-
rundam
simplicita-
ti & im-
peritiæ,
quam ut

of the *Israelites* in the *Wildernesse* were led by *one clond* in the day, and *one pillar* of fire in the night to the Land of *Canaan*.

Now as you that are the people are thus warned to be of *one and the same minde* in holding to the Doctrin (p) *once delivered to the Saints*, so it were much to be wished that *Preachers* would observe the same rule, and teach the same thing also; that they would be wary of broaching any new Doctrin against the consent of the Catholike Church, or the *constitution* of that wherein they live, that in this sense (q) *the spirits of the Prophets would be subject to the Prophets*, i. e. the lesser to the greater number of them (r) *that if any be otherwise minded*, not instantly publicly to broach it, but to stay till God reveale it to others.

p Jude vers.
3.

q 1 Cor. 14
32.

r Phil. 3.
15.

(AAs 15.
24, 28, 29.

The decree of the *Apostles* from their first generall Counsell was most wise (s) *Whereas certaine have troubled you with words, subverting*

ing your soules. It seemed good to the Holy Ghost, and us, to lay upon you no greater burden then these necessary matters, which if ye keepe ye shall doe well, &c. If Preachers had been carefull in teaching these, and people bounded their curiosity accordingly, this branch of the Exhortation had been still found among us to be of one minde, and one judgement, but the building of some high speculations without this foundation laid, hath in some places endangered the whole fabrick, the perpetuall filling their eares with subjects of Discipline, and such like Disputes concerning Church Government, (contrary to that of the Apostle, *Rom. 14. 1. Receive not the weake to doubtfull disputations.*) hath almost worne out of their memories, the fundamentalls of religion.

Let us at length give heed to those admonitions of Saint Paul to Timothy and Titus to shun such controversies, which (1) rather minister questions, and cause vain anglings,

u 1 Tim. 5
4. 5.

x Ver. 20.

y 2 Tim. 2.
14.

z Ver. 22.
23.

then godly edifying which is in
faith. To be carefull to nourish up
the people in words of faith, and
good Doctrine, which is according
to godlinesse, but not to be (u) do-
ting about questions, and strife of
words, whereof comes envie, strife,
raylings, evil surmisings, perverse
disputings of men of corrupt minds,
and destitute of the truth. 'Tis his
last words in his first Epistle (x) O
Timothy, keepe that which was
committed to thy trust, avoyding
profane and vain babblings, and op-
position of science falsely so called,
(which will encrease unto more un-
godlinesse) which some professing,
have erred concerning the faith
(y) of those things; (i. e. of mat-
ters of faith and practice) Put them
in remembrance, charging them be-
fore the Lord, that they strive not
about words to no profit, but to the
subverting of the hearers; (z) Follow
righteousnesse, faith, charity peace,
&c. (these let Preachers both by
their life and Doctrine, inculcate to
their

their Auditors) but foolish and un-learned questions awayd, knowing they doe but gender strifes, and are unprofitable and vaine.

These differences and divisions among us in matters of Discipline and Religion hath been, and is a great scandall to our Profession; and as I heare, is made much use of by the Popish Priests, and those seducers of the Church of Rome, Who creep into Houses, and lead away silly men and women, with this Objection, viz. That in regard there are (as they say) so many Religions among us, so much dis-union and Schisme, our Church cannot be a true Church, but they must forsake it, and betake themselves to the Church of Rome, whereby some not only of the ignorant but more eminent sort, have been ensnared and drawn away from us.

Give me leave, in regard these Canaanites will dwell in the Land, and it may be are undiscernable among you, as Wolves in Sheepes

Q 4

cloath-

Object.

Answ.

cloathing, and you may in my absence be assaulted thus with those of that sort, and so shaken in your profession; let me, I say, provide you with a full and plaine Answer to it.

I Ye must know 'tis not every difference in circumstantiall matters, (such as Discipline, and methods of Government are) presently makes men of diverse religions; no, ye must distinguish between essentials and circumstantials, between the foundation or maine building of the Church, and the severall rites and customs in it.

There were differences of Opinion about the distinction of *dayes and meates* in the Church of the *Roman*, cap. 14. but yet they were of one religion. And he stiles both sides *Brethren*; indeed if the difference be in fundamentals, denying or corrupting points of faith, we have a rule not to (a) *bid such good speed*, (b) *from such to turne away* (c) *come out, and be ye separate, and touch not the uncleane thing*, which

a 2 Ioh. v.

9.

b 2 Tim. 3

5.

c 2 Gor. 6

17.

is the condition of the *Romanists* at this day ; to such a (d) *Come out of her my people* is appliable, but if the dispute be only Ceremonious concerning a gesture, or such like circumstance at the Sacrament, &c. each may abound in his owne sense, and yet a communion of Saints be among us. The *Netherlands* may observe theirs, *Scotland* and *Geneva* theirs, and We ours, and yet all be of one Religion ; As in the purest times there were diverse Customs in severall Churches, whether in the *Africk*, or *Roman*, *Asillaine*, &c. in the observation or omission of some Fasts and Feastivals, which each observed the other in, when they came among them ; but these made no Schisme in Religion, according to that ancient Maxime, in *unitate fidei*, there may be *consuetudo diversa*, a diversity of custome breaks not the unity of the faith.

d Rev. 18.

4.

I like not that Project of a full reconciliation of us and the Church of *Rome* (as it now stands) as if we
and

e Gal. 2. 5

and they were one Religion, what ever *Franciscus* & *Santa Clara*, and (that Arch-Bishop of *Spalato*) with others of that side, have laboured, as well as some of ours; No, *Saint Pauls* zeale against such abominations found there, may be our patterne. (e) *Not to yeeld by way of subjection, no not for an houre;* And yet even for such let me say this also, 'tis better to abridge the summe of Controversies then to strive to multiply them, as 'tis ill crying peace where God proclaimes Warre, so as idle to be picking quarrels, where a right stating of the Question might make both sides friends, *Dulce bellum inexpertis*, is often true in this sense, Polemicall Divinity is most frequently presumed upon in their Sermons (fitter indeed for the Schooles) who are least versed in it, like *David*, putting on *Sauls* Armour to fight, before he had assayed to goe with it; But for differences of opinion among our selves (which indeed are too common) if they be but

but about Rites and Ceremonies, we must not conceive each to be of a severall Religion.

Tis the observation of * one upon that passage in the 45. *Psalm*, *The Queene shall be brought to the King in a garment of Gold, of divers colours*; (according to the reading of the Vulgar Latine) and applying it to the Church, to be presented to Christ, or by Christ to his Father. (according to that of *Ephes. 1. 22.*) See, saith he, a distinction between the Church and her Garments, the body of Religion and the ornaments of it; The Church is accepted in a (f) *Garment of Gold, though of divers colours*, i. e. holding the same Doctrine, but with diverse formes and rites; one and the same Church, yet with different Customs. Should ye see a Church without any outward forme of Discipline, all we can say is, that 'tis like a Virgine stripped; but as long as Doctrinals are untouched, she is not wounded or deflowred; let this suffice

* Vid.

August. Ep. ad Casul.

f In veste varietas fit, scissura non fit, varietatem intelleximus de diversitate, vestem

propter unitatem, in ipsa varietate unitas, unum enim aurum predicatur, non diversum aurum, sed varietas de auro, eandem quippe sapientiam et Doctrinam omnes predicant, *Aug. in 45. Psa.*

suffice for the first answer, that we are and may be of one Religion, notwithstanding the differences of that sort concerning Discipline, &c.

2 That those kinde of divisions may as well be urged against the Church of *Corinth* as against ours, was not that a true Church because the Epistles manifest it to be so full of them, both at their private meetings, as publike Prayer, hearing of the Word, receiving the Communion? Was not that then the Garden of God, because some poysonous weeds were growne up in it? not Gods Field because some Tares came up with the good seed, St. Paul there fore-tells the Church, *There (g) must be Sects, and Heresies among you*, 'twas so in *Galatia*, *Philippi*, *Thessalonica*, nay even the Church of *Rome* in those pure times was not free, *Rom. 16. 17. Marke them that cause divisions, &c.* ye see they were notorious, and *cap. 14.* is all of that subject. What thinke you was the condition

g 1 Cor.
11. 19.

dition of the Church when St. Paul wrote his last Epistles to *Timothy* and *Titus*, ready to be offered? Is it not cleare by divers passages in them that they were full of the like? And did he not leave it by way of Propheſie after him? (h) *Of your ſelves ſhall riſe men, ſpeaking perverſe things, and draw away Diſciples after them*; now wil any conclude there was no true Church then, and that if we had lived with them we muſt have ſeparated from them? then take it for no Argument to ſever your ſelves from our Church now.

3 If you looke into the next ſucceeding Ages to the Apoſtles, whether the *Prima*, or *Primitiva Eccleſia*, as farre as the firſt three hundred yeares, during which the ten *Heathen* Perſecutions laſted, by being in which Furnace the Church might have been expected to come out the more refined and purged of this drotte; but even then what abundance of Heresies and Sects

h A&. 20.

23.

Sec 2 Pet.

2.1. There ſhall be falſeteachers among you, who ſhal bring in damnable hereſies, &c.

Mat. 24.

24.

Sects were on foote, which found work for the Fathers of those Ages; nay after it had a Christian *Empire*, and the Imperiall Authority to assist it in the publique for the assembling of generall Counsels; did not then *Arius* and his Complices disturb the Church, which occasioned the *Councell of Nice* for the suppressing them? And afterwards, did not his Followers swell into that multitude, and gathered that strength that they over-ran *Affrick*, and these Western parts with Fire and Sword, sacked *Rome*, (for the *Goths* and *Vandals* were no other then *Arians*) *St. Jerome* tels us, the World (i) groaned to see it selfe become an *Arrian*. (k) *Vincentius Lirinensis* complains, *East and West, North, and South, even the Islands* were filled with them, who by being di-

(i) Inge-
muit totus
orbis, &
Arianum
se esse, mi-
ratus est.
*Hier. con-
tra. Lucif.*

(k) *Universus pene mundus sæva repentinae Hæ-
reseos tempestate sic est percussus, ut non solum Orien-
tis & Occidentis partem maculaverit, sed & meridia-
nam & Septentrionis plagam, & ipsas insulas sua per-
fidia irretiuerit, Vincent. Lirinens. in Commonitorio.*

vided

vided from the rest of the World by the Sea (as *Brittainy* and others) were the last, the universality of which Heresie made some looke on it as the *Effigies* of Antechristianism in that generall *Apostasy* expected to succeed it. These drove *Saint Augustine* out of his City, who dyed not farre from it during the Siege of it by them; the *Arians* had the command of the Pulpits, they stiled themselves the Orthodox, and *Catholicks* (as the *Papists* usurpe it now) and called the true Christians *Hereticks* (as they do us) as in that Commentary upon St. *Matthem*, which goes under the name of *Chrysostoms*, but was some learned *Arians*, doth appeare, and we finde it to be St. *Basils* complaint, that the true Christians (1) *suffered* under the name of Hereticks, and their *Persecutors* tooke the name of *Christians*. What? because there were so many Heresies and Schismes in the Church, must we be put to seeke for a Church in these Ages?

He

* Vid. *Hilar. contra. Auxent. Basl. Ep. 70, 71.*
*Eadem cum patribus pate-
 rentur, hand ta-
 men visi
 sunt pro
 Christo
 Pati, prop-
 terea quod
 & ipsi per-
 secutores
 Christiano-
 rum no-
 mine cen-
 sarentur,
 Ep. 71.*

* Mea
primitus
sententia
erat nemi-
nem ad u-
nitatem
Christi co-
gendum;
&c. At hæc
opinio mea
demon-
strantium
superaba-
tur exem-
plis; Nam
hæc civitas
mea cum
tota esset in
parte do-
nari, Ti-
more le-
gum ab
hæres. con-
versa est;
&c.

Ep. 48

ad Vincent.

Ep. 50 ad
Bonifac.

He that shall read St. *Augustine*, and *Quod vult Deum*, shall finde that within foure hundred yeares after Christ, there had been eighty eight Heresies, (of which *Pelagius* is the last) infesting the Church. Indeed by the labours of the Fathers of each Age in Preaching and Writing, and the assistance of the coercive *Imperial Edicts* by *Mulcts*, *Imprisonment*, *Banishment*, (which upon second thoughts St. * *Augustine* approves of, and commends to posterity) they were suppressed by degrees, yet in some Churches they lasted longer then in others. But wil any presume to say there was no true Church in *Affrick* where St. *Augustine* lived? (*Hæreticorum Malis*) because so many Heresies of *Manichees*, *Donatists*, &c. were in it.

4 Let these Agents of the Sea of *Rome* (who are content to travel *Sea and Land* to make their *Proselytes*) beware how they make use of this Argument against us at this present, least we returne it against them-

themselves; we can tell foule stories
of that Holy Sea, and that for many
Ages, confessed by their owne Au-
thors; now the Pope they owne to
be the Head of their Church, and
surely if the whole Head was so sick,
the Body could not but be distem-
pered.

About a thousand yeares after
Christ, there was that confusion in the
Sea of Rome, that it had three
Heads at once, (m) Sylvester, Gre-
gory the sixth, and Benedict the 9th,
who were at length deposed by a
fourth created in their roome; and
after this, that long continued Schism
of two or three Antipopes, who
by the Sword contended for the
Keyes for some hundreds of yeares,
till the Councell of Constance put an
end to it; wil they grant there was
no true Church in Rome while those
Parties and broyles were in it?

Ex eis Canonica & imperiali censura depositis, &c.
Waltramus, & Sigebertus Monarchus, in Chron.
Anno 1046.

m Uno
traq; con-
tra duos
& duobus
contra u-
num depa-
ratu alter-
cantibus,
Rex Hen-
ricus Ro-
mam va-
dit, &c.

R

(n) Baro-

n Quam
fædissima
tunc fa-
cies Ro-
manæ
Ecclesiæ,
cum Ro-
mæ domi-
narentur
potentissi-
mæ æque-
ac sordi-

diffimæ meretrices, quarum arbitrio mutarentur sedes,
darentur Episcopi, & quod auditu horrendum, inter-
derentur in seclum Pæci earum amasii, pseudo ponti-
fices, qui non sunt nisi ad consignanda tanta tempora in
catalogo Romanorum Pontificum scripti; Dormieret
tunc Christus in nave & quod deterius, decerant disci-
puli qui dominum excitarent, &c. Et quales ab hinc
monitis Presbyteros & Diaconos Cardinales fuisse
putandum, &c. cum nihil tam naturæ insitum sit quam
unum quemq; sibi similem generare. *Baronius* Tom. 10.
an. 912. Sc. 8.

o Inter hæc seculum quod per annos fere, 150. Pon-
tifices clementer 50. a virtute majorum prorsus deser-
runt, Apostatice Apostatice potius quam Apostolice,
Genebrard, *ebien*. lib. 4. in 10. seculi initio.

what Cardinals those Monsters
would do: it may easily be con-
jectured, it being naturall for like
to beget like; which he had not
mentioned, but for making too
great a gap in the Papall succession,
and that for above a hundred and
fifty yeares there were fifty Popes,
who were so degenerated that they
deserved rather to have been called
Apostates, then Apostolicall Per-
sons; These are their owne words,
and surely if the Fathers were so
bad, the Children may be presumed
to be accordingly; if such Schismes
were at the Head, there were likely
much more through the Body of the
Romane Church also; only (p) Ba-
ronius thus salves it up, by obser-
ving, That though there were so ma-
ny abominations in the Sea of Rome,
yet such was Gods providence over
it, that there was not an abomina-
tion of desolation, (which according
to Daniels Prophesie, (Matth. 24.
15) befell the *Temple*) to the utter
destruction of it.

p Vid.
Tom. 10.
Annal. an.
900. Sect. 1

And of latter times, notwithstanding their policy to suppress it, (wherein in their Generation they have been more wise then the Children of Light) yet the fire hath broke out, as in that Dispute between the Dominicans and the Franciscans about the Virgin *Maries* being conceived in Originall sin or no, which the Councel of *Trent* (though it boasted so much of the holy Spirit) durst not determine, or but very tenderly, for feare of offending either Party; and the bitter Language between the Seculars and the Regulars, (which makes a great party in the *Romane* Clergy) yee may read in divers Bookes writ both in *France*, and here in *Ireland*, which I have heard confirmed from many of each Party, out of their owne mouthes, and not long before these troubles a Booke was published in *English* by a Priest of some note here, against the Friers entitling it, *Fraternitas fabrii astote, &c.* (as himselfe Englisheth it) Friers

by *faber*; which doth sufficiently manifest the bitter strifes and hatred between them. Besides, the many Disputes we finde among their learned Authors; which being in Latine is not so much taken notice of by the Vulgar, as our loose permission of the like in *English* doth occasion daily.

It is true, too many false Doctrines and Heresies have of late been broached among us; but doe we approve of them, or doth our Church teach men so to doe? A Church is not to be judged by the persons professing, but by the Doctrine professed; (now, what if we shall finde in the Church of *Rome* many false and Hereticall Doctrines taught and defended, as hath been shewed by severall Authors, is not this worse? Nay, that the Religion of the Papists is superstitious, and Idolatrous, their faith and doctrine erroneous and hereticall, their Church in respect of both, Apostaticall, even the determination of the

Bishops of Ireland (I mean those who were then in the year, 1626.) may be of some weight, which (as a rarity) me thinks is worthy of a record, who did in those very words publicly declare it, in a protestation of theirs drawne up against the motion of a Tolleration of Popery, with their unanimous subscriptions to it, and afterwards was published by one of them, Doctor *Dominicus* Bishop of *Derry*, in the midst of his Sermon before the State at Christ Church, in *Dublin*, which I was then an eye-witness of (the Originall of which hath for these many yeares been in my custody.) I say, that many of those Heresies condemned in *Epiphanius*, are either at full, or some part of them found in the Church of *Rome*; hath been proved by divers, but most fully by that Bishop *Dominicus*, in that learned Booke of his, *De Anacristo*, and other Tractates to that purpose.

Now I beseech you consider of it, you that have been assaulted or seduced

duced by this Argument (as I have
heard of many) What if there are
diverse Hereticall Tenents scattered
up and downe our Church, (which
for the present may be like *the South*
of Zerviah, too strong suddenly to be
suppressed) not approved by us, but
abhorred, will ye therefore goe to
the Church of *Rome*, where abun-
dance of Hereticall Doctrines are
maintained, and taught? Can yet
think your selves attached in your
change? There they are quietly em-
braced, none is permitted to speake
against them, here they are contri-
dicted, and permission given to cry
them downe daily, & they impeach us
of some Schismes lurking within us,
but may we not say, *Exclusion* first
hale by selfe; or (in) *Thou* *Hys*
peritoy who *spjst* *monds* in thy
brothers eye, first *unp* *the* *beate*
out *of* *thine* *owne* *eye*; the maine
bullof their Religion being a Schism,
or a reque from the ancient Church;
so that your change hence thither,
from the former surmites, can be but

b Mt. 7. 5.

like him, & the multitude gathered
 newly gathered to (the being bowed
 shoores) should leape into an old
 deep Dunghill, and so sink by to
 the middle. Well, howsoever we lament to
 see any division within our bowels in
 Sects and Heresies, yet we cannot
 consent to justify the Church of
 Rome, or to Condemne our owne, to
 thinke the better of her, or the worse
 of ours, which doth wither them;
 not out of a wilful indignation
 against them, (1) but of approbation
 Church is bound in this matter.
 Were there not diuers Sects in our
 Saviours time; Effraims, Pharisees,
 Sadducees, some Atheists, as hypo-
 crites, who held damnable Doctrines,
 even denying the Resurrection, but
 yet the Church of Judea was not
 charged to be quitted by the Disci-
 ples, as if it were no true Church for
 it? Thus much at large for the sa-
 tisfaction of some, who upon this
 deceite have been ready to depart
 from us; No, ye see we are great
 friends

i 2 Cor. 7.
 11.

friends to unity and concord, we wish according to the Text, we were all of one minde, as we have been, and in matter of Doctrine speake the same thing. And so much for the third branch of the Exhortation, unity in the judgement, *be of one minde.*

The fourth and last Branch is *Live in peace;* *quiescentia* be peaceable, which as it was our Saviours last words to his Apostles, so it must be mine to you, the former was unity in the judgement, this is in the affections; that you would (k) *study to be quiet,* and (l) *keep the unity of the Spirit in the bond of peace;* *know them that be over you in the Lord, and be at peace among your selves.* Nothing is so opposite to Christs Spirit as an unpeaceable spirit; for men to be fomenting the breaches of peace in the place where they live, 'tis an argument they feare not God, by their conjunction, (Rom. 3. 17. 18.) *There is no feare of God before their eyes, and*
the

Live in
peace.

k 1 Thes. 4

11.

l Ephes. 4.

3.

1 Thes. 5.

13.

See Psal.
1. 6. The
Lord
knowes
the way of
the righte-
ous, Mat. 7
23. I know
you not,
&c.

Psal. 35.
25.

the way of peace have they not
knowne, i. e. not (n) affected in;
Mark 9. 51. Have Salt in your
selves, and have peace one with a-
nother. By Salt is meant grace, as if
there were not one Graine of that,
where there is no peace. Peace was
the usuall salutation of Christians in
their Assemblies, in the Market-pla-
ces, they met and parted wishing it
to each; 'tis the accustomed begin-
ning and conclusion of Saint Pauls
Epistles, peace with God, and one
with another.

Let me exhort you to stop the
mouthes of Papists in this particu-
lar, and adorne the profession of
God our Saviour by it; let them
not say within themselves at the sight
of your divisions (o) Ah, so
would we have it; but hold fast to-
gether, doe not defame and speake
evil one of another; no, let there be
peaceable spirits and tongues among
you. Consider ye are members of
the same Body, now between such
there is a sympathy, they suffer and
rejoyce

rejoyce together; if the foote be hurt, the tongue cries out as if it were hurt it selfe. Oh, let it be so with you, rather be crying and complaining one for, then one of another.

Let not any colour or pretence whatsoever draw you to jarres and divisions, in the (p) forsaking the assembling your selves together with one accord, in one place, as the manner of some is, to the breach of this Christian peace and concord, which as my last Legacy I must bequeath to you.

First, let not the example of the major part elsewhere, be a dispensation to you in it, know ye not that standing rule, (q) Thou shalt not follow the multitude to that which is evill; that ye must not walke (r) according to the course of this world; the ten Tribes forsooke the Temple in Jerusalem; whither they were wont to goe up to doe Sacrifice, and divided themselves into severall meetings in Dan and Bethel, but the two Tribes did best, in sticking to it:

com-

p Heb. 10.
25.

q Exod. 23.
2.

r Eph. 2.2.

(Mat. 7.
13.

Libri
Pelagii &
Discipulo-
rum ejus,
propter a-
crimoniam
& facun-
diam le-
guntur a
plurimis,
August.
Ep. 144.
u Isa. 29. 14

x Ier. 8. 9.

company is no shield for impiety.
(t) The way is destruction is
broad, and the gate wide; and ma-
ny there are that goe in therein.

Secondly, let not a reputed know-
ledge, or learning in any that shall
make these breaches be a leading
case to you, (t) Pelagius wanted
neither, as St. Augustine witnesseth
of him) and may not they be par-
tially affected for advantage sake?
Achimophell was an Oracle in his
time for wisdom, yet it once tur-
ned to folly; and there is a threat-
ning in the Prophet, (u) *Amarvil-
lous one, and a wonder, that the
wisdom of wise men should perish,
and the understanding of the pru-
dent shall be hid*; no, if what they
doe, be not grounded from this Book
of Scripture, (x) *what wisdom is
there in them?*

Thirdly, if you see men of out-
ward seeming good lives treading
this way of division, it must be no at-
tractive neither, though it be the
most specious of any; have ye not
heard

hearth that (y) *Satan* may transf- y 2 Cor. 11.
 firme himselfe into an Angel of 14.
 Light; and his Ministers also be
 transformed as the Ministers of
 righteousness; (the great Engine of
 the Jesuites at this day) *Pelagius*
 that occasioned that great Schisme in
 the Church, *St. Augustine* his op-
 posite gives him a commendable
 testimony, viz. That (z) he was a
 man of a good life, &c. Nay, com-
 mends (a) his followers, or assistants
 accordingly, for their living conti-
 nently, and their doing of good
 works, and their right beleefe
 concerning Christ, both in his first
 coming and second; others had
 such an opinion of him, that they
 tooke his Apostacy to be signified by
 that (b) *Star* fallen from Heaven
 unto the Earth, Revel. 9. 1. yet this

¶ *Pelagii*
 ipse non
 sine laude
 aliqua po-
 sui, quia
 vita ejus
 a multis
 prædica-
 batur, De
 peccat
 meritis, &
 remiss, &c.
 a Nec ta-
 les sunt ut

facile contemnas sed continenter viventes atq; in bo-
 nis operibus laudabiles, nec falsum Christum sicut
 Manic hæretici; plurimi hæretici, sed eundem verum
 æqualemq; patri & coæternum veraciterq; hominem
 factum, venisse credentes & venturum expectantes,
 Ep. 120. (b) *Nicolaus Lyranus* & *Petrus Aureolus*.

was

was he that made that great gap in the Churches peace, both in the tongue and pen, which by the labour of St. *Augustine*, and other succeeding Fathers hardly was made up againe, and of late yeares he by whom that error of *Pelagianisme* hath been revived, hath the like testimony for his life and conversation.

Fourthly, an immeasurable opposition to the Church of *Rome* must not be a justification of it neither; an extremity in a vertue proves a vice, to be *over-just* is condemned as injustice, to be *over-wise* as being unwise, *Eccles. 7. 16.* Though ye have observed me upon all occasions, to be fully opposite to the abominations of that Antichristian Sea, as conceiving that of St. *Paul* concerning (c) *the man of sinne*, and that of St. *John* concerning (d) *Babylon*, to meet in pointing at her, which heretofore I have had occasion to declare, yet I must warne you to beware of abandoning whatsoever

22 Theſ. 2.

d Rev. 17.

& 18.

foever

cover to finde there retained, divide
 good felts no further from them,
 then they have divided themselves
 from Christ, and his Word; they
 hold these trutthes of our Saviours
Incarnation, Passion, Resurrection,
 &c. That of the Trinity, they ob-
 serve the use of the Creed, the
 Lords Prayer (though by their vaine
 repetition, and in a Language un-
 knowne to the Vulgar, 'tis abused
 by them) and so of divers others,
 only (e) take forth the precious
 from the vile, but doe not cast a-
 way both, because they are found
 there; they meet together publike-
 ly the first day of the weeke, on
 the Lords Dayes to their superstiti-
 ons; let not us therefore decline it
 in the choyse of another, for our pi-
 ous devotions; and the like beware
 of in any other Profession, be not so
 partially affected, as to disdain a
 thing because such a Party useth it;
 still let this Booke of the Word be
 the Judge of all.

Fifthly, Let not private interests
 move

*Wid. Ruf-
fin. Hist.
Ecclesiast.
lib. 1. in
initio, Cum
Episcopi
diversis ex
causis, in-
ter se, jur-
gia quæ-
dam detu-
lissent &
magis ad
hæc quam
ad id pro
quo ven-
tum fuerat,
animos
dabant, &c.
Omnes si-
mul quæ
rimonia-
ram libel-
los iussit
exuri, &c.*

move you to any breaches this way in the publique, men have often yielded to lose a finger for the safety of the whole Body; *Jonas* was willing to be cast into the Sea for the safety of the Ship, and so let your hold goe of private ends, rather then give the least disturbance to the publique; 'twas a fault in those Fathers at the Council of Nice, when they met to suppress the Heresie of *A-rius*, (f) began with their personall disagreements in their Petitions to *Constantine* the Emperour, he wisely burnt them, and exhorted them to apply themselves to that they came for, even the peace of the Church; *Calvus Rhodiginus* tells us of a Generall that thus suppressed the mutiny of his Souldiers, by the sight of two Dogges barking fiercely at one another, but as soone as a Woolfe was put between them they united in the prosecution of him as a common enemy. Let us leane the Morall, to leave our private sharpe invectives, and agree in our zeale
against

against Popery, Heresies, Blasphemies and such like errors that strike at the foundation of Religion.

Sixthly, doe not thinke a good meaning will excuse you in these breaches (g) *Uzzah* had a good intention in taking hold of the Arke, when it was shaken by the Oxen, but 'twas interpreted a presumption in touching that he had no warrant for; there was a *Perez Uzzah*, a breach upon *Uzzah* to the smiting of him with death, for that *his error before the Lord*; let such take heed, who out of a pretended good intention, presume to preach the Word, and administer Sacraments, without authority, or to take that honour to himselfe without being (h) called of God as *Aaron* (which hath been one occasion of divisions among us, and if proceeded in will cause a confusion) *St. Pauls* intention ye know what it was, when he made havock of the Church; *Saint Peter* meant well to our Saviour, when he tooke him aside, and advised

g 2 Sam. 6.
8.

h Heb. 5. 4

i Matth. 16
23.

k 2 Sam.
15. 11.

l 1 King. 6
7.

fed him not to goe to Jerusalem for preventing his Passion, but he was sent away as if he had come in the Devils name, (i) *Get thee behind me Satan*; and I beleeve there are many drawne into these divisions, as Absolons men were to ter him (k) in the simplicity of their hearts, *thanking nothing*; but let every one be fully perswaded in his owne minde, not to be blinded, but by the light of this Booke to guide his foote into the way of peace; and so according to the way, to live in peace, & to see the end of it. Well, I beseech you when you doe meete here together in the publique, let it be like Solomons Temple in the (l) building, wherein no Hammer, nor Axe, nor any Iron toole was heard, but all was peace and still, without any such disturbance; and indeed in this sense I would not have such as are Handy-craftsmen, who are so busied all the weeke with such Toolles in earthly Edifices, lift up themselves to above
- their

their Brethren, as to have their voices
 publickly heard in this Spiritual
 and do pertaine to Gods will, as to
 (as it is called) their voices, which by
 (the same) is, and should be, to
 his fellow Chosen men, in the
 are called who are (as it is said), and
 tongue divisions in Gods Church, and
 the least sparkle of chiefe religion, and
 of erroneous Doctrines, kindle by the
 moderate tongue of some such
 person, may take fire upon the
 derision, who are like tinder for
 such nockes, and are very difficult
 matter for learned persons to quench
 againe of the Jewes (as it is said) fire
 out, as it is in the Bible (as it is said)
 Parable of the Sower, which is the
 of the Sower, and for the Sower
 ven a meane person, whom every
 man should not undervalue, there
 may be kindled a flame of contention
 to the disturbance of the whole
 Church, as it is said, as it is said
 Saint Augustine tells us, that
 Primitives and Antiquities, the
 heads of the Donatists in this time,

2. 3. m. 1.
 2. 3. m. 1.
 2. 3. m. 1.
 2. 3. m. 1.

m Jud. 9.
 15.

2. 3. m. 1.

Jam. 3. 5
 Prov. 26.
 20.
 Prov. 17.
 14.

Ezek. 47.
 3.

were men of very mean education.

Divisions are often resembled by
 (1) fire in the Scripture, take heed
 of the least coale of it, *How great a
 matter a little fire kindles*; some-
 times by (2) waters, which once
 broken forth are hard to be stopped;
 one nights raine shall make little
 Brookes as well as maine Rivers; doe
 not in this sense despise the day of
 small things, make light of small
 divisions; if ye connive at them they
 will soone wax greater, see 1 Cor. 11
 that which in the sixteenth verse was
 but a contention about Customs, in
 the eighteenth proves a division, in
 the 19th to a Heresie, one false princi-
 ple granted begets many. The waters
 that flowed out of the (3) Temple
 in Ezekiels Vision were first but to
 the ankles, the next time they pass-
 ed through they were to the knees,
 then to the loynes, at length such a
 River, that there would be no pas-
 sing without danger of drowning, I
 may thus farre apply it to these

waters (d) of strife (as they are called in the Psalmes) which if they rise within the House of God in matters of Religion, none so dangerous, or will sooner encrease, like the waters in *Abahs* time, which appeared at first to *Elijah* (r) in a little Cloud, the liknesse of a mans hand, but within few houres after, the face of the whole Heaven was blacke with the Winde, and Raine; (f) *Samsons* haire was but an excellence, no essentiall part of his body, but yet after it was cut, being but suffered to grow a little, he gathered such strength as he proved the downefall of a mighty Fabrick, to the losse of many thousands in it; take heed of a connivance at the least growth of division, it will in time according to our Saviours owne testimony (e) bring that place to desolation; and therefore according to the Text, leaue it to live in peace.

Excuse my length in this Exhortation of it to you, because as it is

Psal. 106

32.

1 King.

18. 44. 45.

Judg. 16.

Mar. 12.

35.

Psal. 106

Hsa. 52.7.

x Luk. 2.14

my last for it is the best thing I can
 leave in this world. *For my part I
 would rather have a dictionary
 of all that is good & is about which the
 Prophet means by his (1) tidings of
 good things & even good tidings of
 good, with the publishing of peace.*
 This was it our Saviour brought
 with him (or) peace on earth, good
 will toward men, of this he left be-
 hind him. *Let peace & love with
 you; I was a peal of peace rung
 him into the World, and the same
 was his passing peal also; it was the
 first and last he breathed. It is ob-
 servable that the time our Saviour
 made choice of to come in, was a
 calme. In the August time there
 was a peace through most part of
 the Roman Empire, but he brought
 another manner of calme with him,
 and he left it with us; O let us raise
 no stormes within our selves. Be-
 lieve it, when ever Christ comes
 Spiritually to a people, (which is
 that or another time is by some now
 expected) the preparative for it will
 be*

be peaceable spirits, as 'tis said of
~~John the Baptist~~ under the title
 of *Elijah* (who prepared the way
 to his first comming) *Mal. 4. 6.*
He shal turne the hearts of the
Children to the Parents, and the
Parents to their Children; not to
 be against one another, but to be
 united one with another, as when
 the holy Spirit descended, the ex-
 pectants were met with one ac-

(y) *Pliny* writes of a Stone in
 the Island of *Scyrus*, that if it be
 whole, though a large and heavie
 one, it swimmes above water, but
 being broken it sinks; it may be
 our application in this floating Age,
 peace and union of spirit will sup-
 port us, but divisions will undoe us,
 according to that knowne Embleme
 of two Pitchers swimming together
 with this Motto, *If we clash we*
brake. *Pancirallus* tells us, that
 the most precious Pearle the Ro-
 mans had was called (z) *Unio*,
 which he reckons among his deper-
 dita,

* *Mat. 11.*
14.

7 *Nat.*
Hist. lib. 36
cap. 17.
Lapidem
ē Scyro
insula in-
tegrum
fluctuari,
eundem
communi-
um mer-
gi.

7 *Cap. 7.*
de gem-
mis.

that we may grieve to see it of late yeares passe in the accounts of our losses also.

There were two sorts of disturbers of the peace of *Israel*, one was *Jehu*, who did it by the Sword, but the other was *Jeroboam* (the more dangerous, though the lesse violent) he springs a division in Religion, that eates so deep into the State of the *Israelites*, that they were never reconciled againe, but continued in perpetuall jarres, & we have had much of the former for these many yeares shrow out their Dominions, but especially in this of *Ireland*, beware now at last there be no seeds of dissentions taking roote within our selves in matters of Religion, which will be the hardest weeded out againe.

There was a *Temple of Concord* among the Heathens, and shall it not be found with us Christians, who are the *Temples of the Holy Ghost*? 'Tis unity gives strength to the *Sun* in its burning beames contracted

traded in a Glasse, that gives
strength to the cold in the frost;
'tis that which in the summer of
prosperity, or winter of affliction
must support us; 'tis a thing desi-
rable to live in outward peace (a)
and to see good dayes, Hezekiah
thought it a great favour in his time,
but 'tis much more with old Simeon
to live in peace, here is the way to it,
affect peace in your lives and conver-
sations here, and (b) the end of that
shall be peace, here and here-
after, so much for the second part of
the Text, the Exhortation it selfe,
consisting of these foure branches;
Be perfect, be of good comfort, be of
one minde, live in peace.

The third part of the Text is the
Exhortation, or his Benediction,
(with which 'tis fit for me to con-
clude) The God of Love and peace
shall be with you; wherein observe
these two things;

1. That God is the God of Love
and peace.

2. If ye live in peace he will be
with you.

Ei-

a Pet. 3.

10.

6 Plal. 37.

37.

Each containes a severall motive to it.

1 The first motive is from the honour God hath done this vertue, in styling himselfe from it, *the God of love and peace*, as he is so called *elsewhere*; (c) *Now the God of peace be with you*; (d) *The God of peace shall tread Satan under your feet shortly*; (e) *The very God of peace sanctifie you*; &c. Often ye read of the love of God, but here *the God of love*; often of the peace of God, here *the God of peace*, as *elsewhere* the (f) *God of patience*, the *God of hope*, the *God of all comfort*, as he is said to be (g) *the Father of mercy*, and the *God of our Lord Jesus Christ*; so is love and peace honoured in him also. and must not this be a motive to affect it, in regard God doth so owne it, that he styles himselfe the Lord of it, and is the God of thole in such a peculiar sense, as he is said to be the (h) *God of Abraham*, and the *God of Isaac*, &c.

In the Old Testament 'tis usuall to expresse a height of eminency in a thing

c Rom. 15.

33.

d Cap. 16.

20.

e 1 Thes. 5

23.

f Rom. 15.

5. 13.

g 2 Cor. 1.

3.

i Ephes. 17

h Mat. 22.

32.

thing, by giving the title of God to
 is as the (i) *mountaines of God*, (k)
the Cedars of God (l) *a river of*
God, or (m) *Host of God*, to im-
 ply the great Mountaines, high or
 goodly Cedars, a large River, a
 mighty Host, as even *Nineveh*,
 though a very wicked City, yet be-
 cause it was an (n) *exceeding great*
 one, is called a City of God; but
 how much more when God is as it
 were attributed to it, the God of
 peace, not only gives his title to it,
 but seems to take his title of ho-
 nour from it; 'Tis not said so of
 Faith and Repentance, though
 they are accounted *Pillars* in the
 edifice of Graces, (as (o) *John*,
 and *James*, and *Cephas* are said to
 be among the Apostles) yet in this,
 (as the former to *St. Paul*) they
 give the right hand of fellowship to
 it; surely it intimates the Divinity
 there is in this affection above o-
 thers, as being a rivulet derived from
 him, the fountaine of it.

I beseech you observe that love

is

Psal. 36.6
 k So. 10.
 l 65. 9.
 m 1 Chron.
 12. 22

n Jonas 3.2

o Gal. 2. 9.

p 2 Pet. 1. 4

is the most Divine affection, that in
 it ye are made (p) partakers of the
 Divine Nature, (1 Theſ. 4. 9.)
 ye are ſaid to be taught of God to
 love one another, i. e. not only by
 precept, but example, faith, and re-
 pentance, ye are taught of God by
 precept, but in himſelfe he is incapa-
 ble of either, but for love ye have
 the copy of it in him, nay tis him-
 ſelfe, (1 John 4. 7. 8.) Let us love
 one another, for love is of God, and
 God is love; love in the abſtraſt,
 love it ſelfe, Verſ. 16. God is love,
 and he that dwels in love dwels in
 God, and God in him.

Love is the only reciprocall mutu-
 uall affection between God and
 Man, the only Divine traffick that
 paſſeth and returnes between the
 Creator and the Creature, which is
 in no other beſides, for though I by
 faith depend on God, he doth not ſo
 on me; if God be mercifull to me
 in forgivenesse, bountifull in his
 goodneſſe. (q) mine cannot extend
 to him, if he be angry with me I

g Pſa 16. 2

muſt

must not be so with him; but for love
 let him the same in kinde he gives
 me. God casts his love on me; I
 doe by a reflect aet returne some
 weeke proportion of the same to
 him on to his beere for his sake.

I say againe, that is a Divinity in
 unity, to be of one heart and one
 mind, (a) for God in me. Whatso-
 ever is said to be is God, or of God?
 is nothing but himself. in him there
 is no diversity, nor so much as ge-
 neration, difference, or nature, or su-
 periority, potentia, or effect, or
 essentia; but in him all is one, with
 God to be life, and to have life, to
 be in the light, and to be light, to
 be in the and medeifull, and to be
 Justice and. All they, is all one;
 With him is wisdom and strength;
 saith (i) Job; I am understanding
 and strength, (s) saith Solomon.

In the Diety there is a Trinity;
 but in the Trinity there is a unity,
 (u) There are three that beare re-
 cord in heaven, but these three are
 one. A distinction there is, but
 with-

Gal. 3. 20

Cap. 12.

12.

Prov. 8.

14.

1 Joh. 5.

7.

without separation; so that even in
speculo Trinitatis, ye are taught
 unity; in God there is not so much
 as past and future; but all in him is
 as present; Eternity is a unity;
 Time is a perpetuall volubility; but
 Eternity is fixed, like a point in Geo-
 metry; or a circle not to be divided;
 before *Abraham* was, I am, (*saith*
Christ, John 8. 58.) speaking of his
 Diety, not *was*, but *am*; me thinks
 this should be a great motive to
 love; because according to that of
 St. Paul, (9) Ye be in it following
 of God as deere Children, when ye
 walke in love ye resemble him; un-
 to which let me adde the considera-
 tion of that admirable mysticall union
 between Christ and a Christian,
 as Christians among themselves,
 (*John 17. 21, 22.*) I pray they
 may be one as we are one, I in them,
 and thou in me; that they may be
 made perfect in one; that they also
 so may be one in us. See the
 summe of Christs last prayer for
 unity.

1 Ephes. 5.1

in a word, look through the whole Scripture, and you shall find what is said of Gods favours of peace, as God the Father is here the God of peace, for the Son is the (x) Prince of peace (Christ) Jesus in his peace (x) King of Salem which den King of peace is he was sung into the world with it by Angels at his birth, and thus his own Swan like song at his last is his Gospel is of the same title, (a) the Gospel of peace, by his Officers are the Messengers of peace, the first Doctrine, they are bid to preach to (b) each house, they come into it, Peace be to it, and in his name the Son of peace (c) his very ways are paved with peace, and for the Holy Ghost, the third Person in Trinity, is he not set forth to us by (d) the unity of the Spirit in the bond of peace, are not the prime fruits of the Spirit (e) Love, peace, few of the Metaphors whereby the holy Spirit is signified, but they imply somewhat of peace and unity:

'Tis

...ndol 17
...75 205
...2 3 101 2

x Isa. 9. 6
x Heb. 7. 2.

a Rom. 10. 15.

b Luk. 10. 5

c Luk. 1. 79

d Ephes. 4. 3.

e Gal. 5. 22

f. John 2.

20. 27.

g. Job. 3. 5

h. Mat. 3. 11

i. Thel. 5.

19.

Tis compared to (f) Oyle, who knowes not that to be an ancient Embleme of it? (g) Water is another; a little of it will soone unite a hundred severall dry clodds into one lump. (h) Fire is a third, doth it not *congregate homogenea*, and turne all it meets with combustible into one, even into it selfe; Tis set forth by Light, is not that contracted into one Body, the Sunne the sole fountaine of it; so that ye see the eminency of this vertue in relation to each Person in the Trinity, that well may the Text say, *The God of love and peace*.

Well, if God be the Author of it, surely strifes and divisions must seek another Parentage, persons so given cannot call God Father; if ye aske me from whom they are descended, see *Jam. 3. 15.* first negatively, *they descend not from above*; then positively, they have these three roots:

1. They are *earthly*, there is the world; often that, and the things of it,

it are the cause of them; a contentious person is frequently an earthly one.

2. *Sensuall*, there is the flesh; see *Galath. 5. 20.* they are the issue of that Wombe; that is the tree, these are the fruits, *Jam. 4. 1.* From whence comes warres, and fightings among you, come they not from hence even of your lusts; &c? whether pride, envie, ambition, &c. In some sensuality is the cause of them; That of *St. Jude, verse 19.* is observable, *These be they that separate themselves, sensuall, having not the Spirit;* as if such as are apt to divisions, and separations, (whatsoever they pretend) are rather led by the Flesh than the Spirit, which tends alwayes to unity.

3. *Devillish*, it was (1) the Devil that sowed the tares in Gods field, (2) was (k) an evil Spirit that walked between *Abimelech*, and the men of *Shechem*, as such a tongue bath (l) *Hellish fire* in it, so that which thus blowes the coales of

Mat. 13.

39.

Judg. 9.

13.

Jam. 3. 6.

T

con-

m 1 Ioh. 3.
10.

n 1 Cor.
10. 20.

contention is the Devills bellows, the Devill is the tempter to Drunkenesse and all uncleannesse, but they are not vices his nature is capable of acting, but for strife, envie, and malice, 'tis his very disposition, and such may be well called Devils Incarnate; as love is Copied out from God, so is division from the Devil, the Father of it; herein may be truly said (m) is manifested the Children of God, and the Children of the Devill; now, (as the Apostle in another sense) (n) I would not that you should have fellowship with Devils; and therefore leame to shun all things of that nature, and to live in peace and love, even in regard God is the God of both, so much for the first motive in the Benediction.

Now the second motive to it is, that this God of love and peace will be with you; God is said to be with us three wayes:

1 Essentially, being Omnipresent, (Psal. 139. 7.) Whither shall

1) from the presence, and that is
our comfort; should we be put out
from them, we cannot be exclu-
ded from him; no room so close,
no imprisonment so strict; but God
is with us in it; we need not the
message of Angels, that we should
say, (v) Who shall goe up for us to
Heaven, or goe down the Sea to de-
liver our complaints to him; by
which in civil affaires frequently
business doth miscarry; but he is
nigh unto us, we may without trust-
ing to others, present our Petitions
ourselves.

Deut. 30.
12.

2) Personally, in his Sons Incar-
nation; for so he is Emmanuel, God
with us; he who was God and
man (p) pitched his Tabernacle
with man, and dwelt among us,
who in the execution of his Offices,
is (q) still with us, and will be to the
end of the world.

John 1:
14.
dwelt with us

Mat. 28.
20.

3) Powerfully, by his assistance
and protection of us, in which sense,
Gideon understood the salutation of
the Angel, (r) the Lord is with thee,

Judg. 6.
12.

Gen. 26. 3

thee, or as 'twas said to Isaac, (1) *I will be with thee, and will bless thee*; in this sense 'tis specially taken here, viz. *That the God of love and peace will bless you, and do you good, according to that in the 133. Psalm. 1. O how good a thing it is for brethren to dwell together in unity*, for there the Lord commands his blessing, the latter explains the former; *Bonum* is here *utile*, how good? i. e. how much good would come to the persons by it, every one is apt to aske, like those in the fourth Psalm, *Who will shew us any good*, i. e. how we may thrive, (as you use to call your gettings, goods) I am now about to shew it you, and St. Peter prevents me in it (1. Epist. 3. 11.) *What man is he that would see good dayes, let him seeke peace, and ensue it.*

But let us observe the similitude whereby the profit of unity is set forth, in the third Verse of that 133. Psalm. *As the dew of Hermon, and*

and as the dew that descended upon the mountaines of Zion; 'Tis compared to dew to shew its fertility, according to the knowne nature of it in fructifying the earth, 'tis not compared to raine, which sometimes falling with violence doth more hurt then good, but to a distilling dew, frequently called, *the dew of heauen*; and so is unity a Celestiall thing, descending from above, as the influences of heauen fatten the earth, so doth this the Church; *Hermou* was one of the richest Soyles in all *Israel*, to shew the greatnesse of the good that will come by it; The Originall reads it, *as the dew of Hermou that descended upon the Mountaines of Zion*, and so the Greeke Version renders it, as the Vulgar Latine; now in regard these two seemed to be farre distant, the one in *Jerusalem*, the other beyond *Jordan*, and so impossible that the dew of one should run downe to the other, divers late Translations with out have added, *and as the dew*, as

showed T 3 if

if ~~it were~~ it were to be repeated, but there are some learned Interpreters that thinke it not necessary in regard there was a Zion also near *Jordan*, adjoining to *Herman*; see *Deut. 4. 48.* *mount Zion*, which is *Herman*; and notwithstanding in the Hebrew there is some small difference between *Sion* and *Zion*, here and in the *Psalms*, yet they take it not to be of any consequence in regard there may be given divers instances of such variations, and greater in the names of the same persons and places.

Well, for your own good, be carefull to maintaine peace and unity, see how the Church multiplyeth by a little of it, (*Act. 9. 31.*) Indeed sometimes by outward Persecution it hath increased, like the *Cammomell*, the more its pressed, the more it spreads; or like your *Shel-fish*, who (they say) multiply by stormes, the death of one Martyr begat a hundred in his roome, but schismes and divisions within the bowels

bowels of it, are as diseases in the Parties body, that makes him linger and pine away.

In Civill affaires, by concord desolate places have been soone planted. *Florent concordia regna*, 'tis so in Spirituall affaires, (t) *Knowledge puffes up, but charity edifies*; these two if they goe together, tis a signe of a good successe, if asunder, ill: knowledge without charity is proud, and charity without knowledge is blinde: Love, 'tis so profitable, that if ye had all things else, and had not this, they can (u) *profit you nothing*, and therefore the expression in the fore-named Psalm is observable. *How good is it!* tis by way of admiration, as if it could not be expressed, as if nothing were good without it, according to the * *Greek Version*; *What is good, but for brethren to dwell together in unity*, &c. Where divisions and jarrs are, all things goe to ruine, according to that of *Hos. 10. 2. Divisum est cor eorum, nunc interibunt, Their*

T 4

heart

1 Cor. 8.
1.

11 Cor. 13
3.

* Ἰδὲ δὲ τὴν
καλὸν, ἀγαθὸν
ἢ τὸ κατὰ
καὶ ἀδελ-
φὸς ἐπιτο-
αυτῶν.

heart is divided, now shall they per-
 ish: Brands put together the fire
 flames, separate them it goes out;
 unity between Christians baptized
 with (x) the Holy Ghost, and with
 fire, enkindles good things in them,
 but contentions quench them; (y)
 Where love cooles, iniquity a-
 bounds.

x Mat. 3. 11

y Mar. 24. 12

z Gen. 2.
 9, 10.

If the Church may be compared
 to the Garden of Eden, wherein was
 (z) every tree good for food, the
 tree of Knowledge, and the tree of
 Life; Charity may be compared to
 the River that watered the Garden,
 whereby it became so fruitfull; If
 Repentance be the Plow to breake
 up the fallow ground of the heart,
 the preaching of the Word, the
 sowing of the Seed; Peace and Love,
 may well be called, the former, and
 latter raine, to bring it up to per-
 fection; so that whether as men or
 Christians, the aime be at your
 temporall good, or spirituall; ye see
 what cause I have thus to urge this
 unto you, if ye expect a restoration
 after

after those late desolations, the blessing of him who is the God of peace and love to be with you, you must be carefull to preserve it; if you would keep him to you, let not this goe from you; and thus I have gone through the parts of the Text, the Introduction, Exhortation, Benediction.

Only give me leave according to some presidents in our Saviours Sermons, to re-assume the principall branch of the Text, the very roore and sap of the Benediction, viz. concerning this subject of peace and love, and to enlarge my selfe a little more fully in the addition of some further motives to it; and that there is some such patterne in our Saviours preaching, see *Matth. 6. 14.* after his conclusive *Amen*, to that perfect forme of Prayer, whereof forgiveness of sinnes was one member, yet in the next words he selects, and re-assumes that subject againe, in giving some motives to it in the next two verses following; For if ye forgive

give men their trespasses, your heavenly Father will forgive you; but if ye forgive not, &c. unto which I might adde the practice of St. Paul, 1 Tim. 6. 20. and divers other places; so let me once more (in taking my leave of you) take my leave of it, in my endeavouring to leave it with you, by these severall motives to it.

Consider but these foure things:

1. What your Profession is. 2. What your Likewesse is. 3. What your Kindred is. 4. What an excellent vertue this love or unity is.

1 Love is the summe of your Profession, 1 Tim. I. 5. Charity is the end of the Commandment &c. is as much as ~~rewards~~ i. e. the perfection, or summe totall obig, and by Commandment is meant Law and Gospel; i. e. That 'tis the summe of the Law (which is yet the rule of our Profession for matter of practice, and as a bound for transgressions, not made voyd, but established by the Gospel, Rom. 7. ult.) ye see both by our Saviours speech, who

who makes it the pillar or hinge on which (a) hang all the Law and the Prophets, as St. Paul, (b) He that loveth another hath fulfilled the Law. All the Commandments are briefly comprehended in that one saying, Thou shalt love thy neighbour as thy selfe; love is the fulfilling of the Law.

The World is a vast thing, yet you may have an abridgement of it in a Mappe; so though according to that of David, (c) the Law is exceeding large, yet the compendium of the whole, is in this one word, Love.

Again, that the Gospel is here also intended, by the Commandment, not only the propriety of the word *Commandment* signifying a Command by way of Message, as the affinity it hath to *every* may imply; but 'tis also frequently called a Commandment, (d) A new Commandment give I unto you; (e) This Commandment have we from him; We read of a (f) Law of faith,

a Mat. 22.
37, 38, 39.
b Rom. 13.
8.

c Psal. 119.
96.

d Iohn 13.
34.
e I Iohn 4
21.
f Rom. 3.
27.

g Gal. 6. 2.

h Rom. 8. 2.

i 2 Cor. 4.

20.

k 1 Ioh. 3.

23.

l Iudg. 16.

29.

m Gal. 5. 6.

faith as a Law of works, a (g) Law of Christ, and of the Spirit of (h) Life, as a Law of Sinne and Death; as 'tis a word of entreaty, (i) We beseech you be reconciled to God; so 'tis a word of Command; (k) This is his Commandement, that ye beleeve on the name of his Son Jesus Christ, and love one another as he gave us Commandement; see, faith and love are the two Pillars which upholds the whole fabricke of the Church, and they are not to be severed without the like danger which befell that house Sampson pulled downe (l) they are like a paire of Compasses, the want of one part makes the other unusefull; (m) Faith worketh by love, so that the falling from love is as an Apostasie from the faith; and a renouncing of that Commandement.

This is my first Motive, in regard Charity is the summe of your profession of Christianity, the end of Law and Gospel, that with which our Saviour ended his counsell to his

his Apostles, that which the Apostle
 Saint John, who survived all the
 rest, concluded with, as his last Le-
 gacy to the Church, like Josephs
 last words to his Brethren, when he
 dismissed them, (n) *Fall not out by
 the way.* Let this prevaile as my
 last to you also; ye all professe
 Christianity, and many of you to
 have the Spirit of Christ in you; let it
 appear by the fruits of it, which are
 (o) *Love, peace, Meeknesse, Long
 suffering, Gentlenesse, &c.* There is
 no greater evidence to distinguish a
 Carnall man from a Spirituall, then
 by his disposition, or indisposition
 this way, if there be (p) *strifes and
 divisions, are ye not Carnalls, and
 walke as men?* T was the cog-
 nizance of Christianity at the first
 planting of the Church, let it be
 yours too at this your re-planting
 2 Consider the likenesse there is
 between you who are of the same
 profelsion, and love comes much
 from it, and ye see it in sen-
 sative Creatures as Rationall, those
 of

n Gen. 45.
 25.

o Gal. 5. 22

p 1 Cor. 3.
 34.

of a Feather, or the same kind
doe most affect. Now for this, see a
double likenesse.

In Creation, we had all then
one stamp and superscription, being
(q) in Gods Image and likenesse,
which is repeated at the Law against
Adon-slaughter; here is only the
difference between the first Adam,
and Christ the second Adam, who
is called, the (t) Image of the invi-
sible God, and the expresse (s) I-
mage of his Fathers Person; man
was the Image of God, as the Image
of a King upon his Coyne; Christ
Jesus, as the Image of a King in his
Sonne.

In Regeneration, we are re-
newed after the same Image also (t)
which after God is created in righ-
teousnesse and holinesse, we are said
to be conformed to the (u) Image of
his Sonne, and by putting on the
new man (x) renewed after the I-
mage of him that created him,
changed into the same (y) Image
by the Spirit of the Lord; ye shall
finde

q Gen. 1.
26.
cap. 9. 6.

r Colof. 1.
r s. 7
s Heb. 1. 3

t Ephes. 4.
24.

u Rom. 8.
29.

x Colof. 3
10.

y 2 Cor. 3.
18.

same is one and the same Spirit that
informs and transformes us all into
the likenesse of it, in that true Chris-
tians, of what Country, and at what
distance soever, are found to have
the like desires, delights, affections,
likenesse, or at least a perswasion of
it, causeth not only Brethren, but
Fathers sometimes to affect one
child above another.

3. Consider the Kindred between
you, men of the same profession doe
often hold together, like Demetrius,
and those of his Occupation at Ep-
hesus, some that are strangers have
had a likenesse; but a neednesse of
kindred too, *completes* a bond
not easily broken. See here a double
brother-hood between you.

1. Ye are Brethren by Nature,
we are all one flesh and blood, one
flesh, Isa. 58. 7. Hide not thy
selfe from thy owne flesh, one blood,
Acts 17. 26. He hath made of one
blood all men upon earth; Is it not
a hatefull thing for such as are of one
flesh and blood to jare? In this
sense

2 Mal. 2. 12

& Acts 17.

29.

b Heb. 12. 9

sense we are said to have *all one Father*, (2) *one God*, having created us, and to be *his* (a) *offspring*; he is the (b) *Father of our spirits* by the infusion of our soules, the chief part of us.

2 Brethren by Religion, no Marriages binde Nations to fast together as when they are one in that; see Acts 2. 5. when all Nations under heaven came so to be, by their conversion, at St. Peters Sermon, they were soone of one heart, and one soule, (cap. 2. 32.) In this sense we are often said to be *begotten of God*, and *borne of God*; we have drawne the same *Milke of the Word* out of the *Breasts* of the Scripture, the Old and New Testaments; ye have lived by the same food of the *Word and Sacraments*, we have been brought up under one *Mother Church*, we are all *one body*, and *one spirit*, Brethren love one another at home, but if they meet in a *strange place*, or among their *enemies*, they doe much more; even

Coun-

Country-men, that were only acquaintance before, will be as Brothers then : Thus is it with us, we are all strangers and Pilgrimes here, which (c) *David* professed for himselfe, and all his Fathers ; and *St. Paul* (d) for all the Saints, that their Country was not of this world, *The world knowes ye not* (saith our Saviour) nay, (e) *the world hates you* ; ye all suffer the same mocks from them. Let this double cord of brother-hood hold you fast together, and as *Jonathan* to *David*, let your *soules cleave* one to another. Is it not a lamentable sight for Brethren to be at mortall feuds, and irreconcilable Suits, to the undoing of each ? Remember that of *Moses* to the two *Hebrewes* contending, (f) *Sirs, ye are brethren, why doe you wrong one to another* ; or that of *Abraham* to (g) *Lot*, *Let there be no strife between me and thee, for we are brethren*.

4 Consider the excellency and eminency of this vertue of love or

V

unity

e Psal. 39.

11.

d Heb. 11.

13.

e Ioh. 15.

19.

f Act. 7.

26.

g Gen. 13.

8.

unity in these foure things ; 1. 'Tis the *prime* grace ; 2. The most *precious* ; 3. The most *permanent* ; 4. The most *pleasant*. Prime in its *dignity*, precious in its *worth*, permanent in its *continuance*, and pleasant in the *practise*.

1 Charity hath the *priority* of all other vertues, the first that shews it selfe in us now ; with some, *precedency* and *antiquity* are of great esteeme ; see for this a double *primogeniture*, both in *Nature* and in *Grace* ; first in *Nature*, 'tis before hatred, for usually that springs from it : Selfe-love is the roote of the hatred of others, (2 Tim. 3. 2.) first lovers of themselves, and then *fierce*, without naturall affection to others ; The *Naturalist* observes, that those Beasts which are most cruell to others, are most loving to their own ; 'tis so with men, too much *selfe-love* is the cause of their so little minding the good of others, unlesse it be in some relation to themselves.

3 In Grace, which is, nature re-
newed, love of goodnesse for Gods
sake, is the *prime Rose*, or the first
seed that sprouts of the Spirit, as
love in a Childe to the Nurse, or to
Children of the same Parents is the
first affection that buds naturally;
tho' tis Spiritually, (h) Hereby we
know we are passed from death to
life, because we love the brethren.
Saint Paul makes this the *Mother*
Grace, or the *eldest Daughter*,
(Gal. 5. 22.) Parents use to pre-
ferre the eldest as the Heire, to him
the Primogeniture belonged, the (i)
excellency of dignitie, and excel-
lency of power. Let this move you
to affect this Avertue, as being the
quality of *prime Christians*, and an
evidence of your being *Heires* of
the Promises. Indeed in the recko-
ning of those three Cardinall Vert-
ues, (1 Cor. 13. ult.) Faith,
Hope, and Charity, tis ranked as
the youngest in the last place, but so
also is (k) Japhet in the three Sons
of Noah, though the eldest; in this

b 1 Ioh. 3.
14.

i Gen. 49.3

k Gen. 9.
32.

sense, *the last is first*; and when the Apostle saith, *the greatest of these is Charity*, it may be still meant by way of Preheminance, as the eldest we call *Natu maximus*: So much for the first motive, 'tis the prime in dignity.

2 'Tis the most *precious* in its worth and value, a man may be the most *Honourable* person in his Country, and yet another may in wealth be *worth* him double, *faith and knowledge* are much honoured in being instrumentally the means of laying hold on Christ, and (1) *eternall life*, but they are much beneath this in their value; see but I Cor. 13. 1. The Apostle having spent the maine part of the former Chapter in advancing those extraordinary gifts of Healings, and faith of Miracles, &c. when he descends to this subject of Charity, he saith, (m) *yet now I shew unto you a more excellent way*; if they were as *Gold* to be esteemed, this as a most *precious pearle*. And let us consider
of

1 Ioh. 17. 3

m Cap. 12
31.

of some of his passages in it; *Though I speake with the tongue of men and Angels* (a Hyperbolical speech, intimating excellency, as *Psal. 78. 35. Manna* is called, *Angels food*, and yet ye know they feed not at all) i. e. had I such an ability of a present utterance in preaching, and prayer, that it were to all mens admiration, as if an *Angel from Heaven* had spoken, that the Auditors should extoll me as the people did *Herod*; *It is the voyce of a God, and not of a man*; yet (n) if the end of all tended to division, and not to charity and unity, I were but as a *tinckling Cymball*, that pleaseth the eare for the present, but doth no good to the Parry afterwards.

* Act 12.
22.

Nay, ver. 2. *If I had the gift of Propesie*, i. e. the gift of interpreting of them, meant of those difficult passages in the *Old Testament*, and appliable to those mysterious ones in the *Revelation*; the Propesie of the *New* (so much of

late attempted by all sorts) If I understood all *Mysterios*, and all knowledge, i. e. Divine as Humane, nay, had all faith, not to be extended to a justifying one, (which ever workes by love, and can no more be severed then light from fire,) but must be limited in a faith of Miracles, of which the chiefest is mentioned, that I could remove mountains, yet if I have not charity I am nothing; men may not only Prophesie, and the things really come to passe, but doe Miracles, and yet goe to Hell, and if the end of both be division, they are not to be heeded neither, but rejected, see *Mat. 7. 22. Dent. 13. 2.*

Nay more, verse 3. Though I should bestow all my goods to feed the poore, so did (o) *Ananias* and *Saphira*, who sold a great part of their possessions, and laid them downe at the Apostles feet. for that end, and some of the Church of *Rome* have built Hospitals to deliver their soules out of Purgatory, or
some

9 Act. 5.

1, 2.

some such delusion; nay, if *I give my body to be burned*, which is not only to dye, but to dye the sharpest death; somewhat to this purpose ye read among *Heathens*, who for a little vaine glory made light of their lives, as *Calanus* in the life of *Alexander*, and *Peregrinus* in *Lucian*; Among the *Indians*, the *Queenes* were wont to cast themselves into the fire to be burned at the Funerall of their *Kings*; and among the *Papists* there are divers pretended *Martyrs*; 'tis frequent with your *Novices of the Jesuites*, out of a conceited meritorious obedience to the command of their superiour, and the advancement of the *Catholique Cause*, (as they call it) implicitey to put themselves upon any bazzard of life, or torture, and it may be there are some such invisibly under other formes, scattered among us; but the Apostle tels them, that if the end of all be but under the pretence of Religion to set the world on fire, and to be secret

Incendiaries to the disturbance of the Churches peace, it shall profit them nothing.

Charity ye see is of that worth, that nothing is of any worth without it; 'tis as the *Rudder* and *Compass* to a ship, without which, for all the *Sayles* and *Tacklings*, it may be cast away; Well may the Apostle say, *the greatest of these is charity*: What he saith of (p) *Melchiz.* deck, *How great this man was*, may be our application by way of admiration to this grace also; the Disciples contention was once (q) *who of them should be the greatest?* This is the title of Charity, even the *Great*, and therefore if greatness be affected by you, minde it,

p Heb. 7.4

q Mar. 9.
34.

r 1 Cor. 13,
8.

3 'Tis the most permanent; (r) *Charity never failes*, 'tis as the heart, in the body of other vertues, the first that lives, and the last that dyes. Now (saith he) *abides faith and hope*, therein they excelled those extraordinary gifts of Miracles, who are now ceased, they being only

only intended for the first building of the Church, as *Scaffolds* for a Houle, which when tis finished are taken downe; I say, therein *Faith* and *Hope* had the preheminence of them, but *Charity* doth much more excel these in this double reation here or hereafter.

Tis the most *lasting* here, all others may faile as to the *sense*, the act of faith may be *suspended*, and for the discerning of any other Spirituall motions, the soule may be as in a *swound*, but at the worst plunge the *pulse* of Love will be found to *beate*, and some *breathings* there will be in it, though little goodnesse, yet still there will be a love to it; this is that (1) *seed*, which ever *remaines* in us, and keeps the party from a totall falling away. What *Peter* only boasted to Christ, *Though all men forsake thee yet will not I*, is made good to us by *Charity*, even to the sense of it here. Where love is turned to a hatred that way, tis the next doore to that unpardonable

f 1 Ioh. 3.
9.

sinne

finne against the Holy Ghost, tis a
 signe the foundation of Religion is
 razed, like the Temple, that a
 stone is not left on a stone, but all
 utterly throwne downe; when love
 is departed, the Devill takes posses-
 sion.

2 Tis the most lasting hereaf-
 ter, which the Apostle specially
 drives at, 1 Cor. 13. 8. in this sense
 tis the greatest, in respect of the ex-
 tent of it, even to Heaven. Faith is
 like the Starre that brought the
 Wise men to Christ, but entred not;
 or like the Cloud, and Manna, con-
 tinued till the Israelites were upon
 the border of Canaan, but then cea-
 sed; Faith is properly of things (t)
 not seene, the substance of things
 hoped for; and therefore when there
 is a full sight, Faith and Hope must
 vanish, for (u) what a man seeth,
 why doth he yet hope for, hope that
 is seene is not hope. But then love
 comes to its height, when other gra-
 ces fall, this like the Sun shines as
 at its noone; when others shall be
 clouded.

† Heb. 11. 1.

u Rom. 8.
 24, 25.

clouded, this shall be as the cleare day; when others shall be vailed, this as with open face shall behold us in the glory of the Lord, and changed from glory to glory; when other vermes shall waxe old as doth a Garment, and as a vesture shall be folded up, this shall be the same, and the yeares of it shall not faile. Me thinkes a good Argument to move us to cleave to it now, because tis that which will sticke to us then; other graces we shall then as strangers take our leaves of, but this we shall retaine a familiarity with. O let us therefore be acquainted with it now. What pittie is it to see some who are in this hope of an everlasting amity hereafter, yet live as *adversaries* by the way here. Surely if Heaven could be capable of griefe (which it is not) parties would be moved to meete some there whom they have so violently pursued to death here.

Oh, that men were wise, and did but in this consider their latter ends,

ends, whatsoever have been the *jarres* of life, doe ye not *shake hands* at death? Doe ye not then claspe as bretheren in all points of faith, that must give you the hope of a happy translation? Doth then any of these *circumstantiall* Disputes come so much as within your *cognizance*? doe ye not then lay them all by, without so much as a desire of a *resolution* on either side from such as come to visite you? that which only gives you *comfort* ye then meete in; then there is not the least *parrition-wall* of dispute between you. Oh; be as wise at present; shall we at death, and in *heaven* meet in that perfect unity of Spirit, and shall there be *divisions* of spirit now? Shall we *embrace* at last as Brethren, and shall we as *foes* be *crossed* one to another by the way? No, let us begin peace and unity here.

4 The fourth motive, 'Tis the most pleasant grace, Psalm 133. 1. O how pleasant a thing it is for brethren to dwell together in unity;

profit and pleasure, *Omne tulit punctum*, what can be more, the former we shewed you before, the latter we shall doe now. Some things are good, but not pleasant; as afflictions may be good for you, as they were for (x) David, but they are not pleasant, no affliction for the present is (y) joyous, but grievous; *Martyrdom* is a glorious thing, yet to flesh and blood 'tis sharpe; St. Peter went to it, but against his will of nature, (z) They shall (saith Christ) lead thee whether thou wouldest not; speaking of the death by which he should glorifie God. Death is the happiest thing that can come to a Christian, but yet (as Hezekiah) some have startled at the newes of it; but for love, there is no feare in it, 'tis sweet and pleasant.

Some graces are wholesome Physick, but distastfull in the taking, as sorrow and heavinesse of heart after sinning, selfe-deniall, patience under crosses, these are good, but not

x Psal. 119

71.

y Heb. 12.

11.

z Ioh. 21.

18.

not pleasant; but unity is both; and that in an eminent way. Oh, how pleasant, &c. Observe but the *Similitude* whereby the pleasantness of it is set forth, Ver. 2. *'Tis like the precious ointment upon the head, that ran downe upon the beard, euen Aarons beard, that went downe to the skirts of his garment;* 'tis meant of that precious ointment with which the High Priest was anointed, *Exod. 30. 23. Composed by the Art of the Apothecary, of the most sweet and principall Spices that were in the world; one was Mirrh, a sweet gumme issuing from the Mirrh tree; the other that aromaticall Cinnamon, a bark of a tree used for sweet Odors* (*Provi. 17.*) *I have perfumed my Bed with Mirrh, and Cinnamon; Calamus, and Cassia were sweet reeds or Canes brought out of farre Countreies, and excellling in sweetness; (implied, I sa. 43. 24. Jer. 6. 20) These were the sweet ingredients for this precious Ointment which*

you finde together; Cant. 4. 14.
as types of the sweet influences of
the Spirit.

This was it here meant, a Boxe
of which, at the anoynting of the
High Priest was broke, and poured
upon his head; and such a quantity,
that it ran downe about him from
head to foot; with which fragrant
pleasant favour, both himselfe, and
all the standers by were delighted,
and by this pleasantnesse is unity let
forth.

I beseech you for this cause af-
fect it, 'tis comely, and commenda-
ble in the sight and eares of others,
and very full of pleasure to your
selves. A man of strife and malice
hath a life of vexation, is in perpe-
tuall stormes and disquiets; but a
man of peace is in a continued
calme, full of serenity, like the up-
per Region of the Aire, above the
Winds; he that can forgive an in-
jury doth himselfe the pleasure,
takes that content after it, that his
very (a) sleep is the sweeter; dis-
pleasure

a Prov. 3.
24.

b Prov. 3.
17.

pleasure and wrath are displeasing to the party himselſe; we uſe to ſay, 'tis the only commendation of *Envie*, that it eates out the heart of him that nonriſheth it, like the *Viper*, in its birth kills her that bred him; but *Love* is both *profit* and *pleaſure* to the perſons that entertaine it, the uſuall motives to all things elſe, and therefore if you be addicted unto each, let it prevaile with you, peace and unity will be ſweet to your ſoules, as the *Honey-combe* to the taſte (b) *all her waies are pleaſantneſſe, and her paths are peace*, with which I am pleaſed; the method of my proceeding in this ſubject, hath occaſioned me to conclude, as a preparative to this heauey *alediction* now at hand, and yet as being loath to come to it, give me leave firſt to direct you, *How ye ſhould love one another*, that Gods bleſſing according to the text may be *with you*, which in Chriſts name I ſhall pronounce unto you.

Ob-

Observe these 4 things: 1. Freely; 2. Heartily; 3. Constantly; 4. Fruitfully; which are according to those two patterns of love given us, viz. As Christ hath loved you, and as ye love your selves.

1. Love one another freely, i. e. for the Truths sake, as St. John did Gaius, and the elect Lady, (c) whom I love in the truth, or for the truths sake which dwelleth in us, and shall be with us for ever. Let it not only rise from a consent in this or that circumstantiall opinion, or being of such a party, which is the sole ground of some mens affections, though the persons be otherwise loose in their lives; no, let soundnesse in the faith, integrity and holinesse of life be the Load-stone of your love: notwithstanding a dissenting in the former, this is an evidence your love is for the truths sake indeed; let it not be for mercenary ends, gaine or feare, but as ye have freely received a love from Christ, so give it freely to Christians.

X

even

c 1 Ep. 1.

2.

3 Ep. 1.

d 1 Joh. 3
14.

e Ver. 18.

f 2 Sam. 13
28.

g Prov. 23.
7.

h 2 Sam. 3
27.

i Cap. 2.

k Prov. 25.
14.

even only because they are (d) dis-
cern.

2 2 Heartily, not complementally
only, (e) in word and tongue, but
indeed and in truth. Some men
love is like that of Absolom to (f)
Amnon, who invites him to a feast,
but it proved his Funerall: (g) Eat
and drinke, saith he that hath an
evill eye, but his heart is not with
thee; or like Joabs salute of Ab-
ner (h) that ended in a stab, they
have good words in their mouths,
but war in their hearts.

3 Fruitfully, in doing one ano-
ther what good you can, good words
are but the leaves, this is charity in
the fruit; some fairely blossome in
large promises, but never ripen to
perfection in any performance; a
fruitlesse faith and a fruitlesse love,
as persons well met (i) Saint James
yokes together; verball expressions in
the tongue without that of the hand,
Solomon compares to (k) Clouds
without rain, which make a great
shew of watering the earth, but passe
over

over without giving one drop; 'tis
 one quality of charity. (1) to be kind,
 and one of the fruits of the Spirit
 (2) goodnesse: *exalting* i. e. to
 communicate to the good of others;
 and this I am sure you read in that ex-
 cellent pattern of love, Christ Je-
 sus; who gave himselfe, (n) and
 laid downe his life for us, from
 whom the Apostle argues the like to
 be done, and for another.

4. *Constantly*, poore as rich, in
 honour or contempt; (10) a friend
 to you at all times; and a brother is
 borne for adversity; 'Tis the qua-
 lity of carnall worldly love, to be of
 a temporizing nature, to owne men
 in prosperity, but if once fallen into
 poverty, disgrace, &c. then to meet
 them as if they had never knowne
 them; but Christian love is other-
 wise, it (p) faileth not, is not puffed
 up, nor behaves it selfe unseemly
 to persons in that condition. In the
 Primitive times it was much taken
 notice of by the Heathens, that in
 the depth of misery, when Fathers

1 Cor. 13

4

m Gal. 5.

22.

n 1 Joh. 3

26.

cap. 4. 12.

o Prov. 17.

17.

p 1 Cor. 13

q 2 Tim. 4
16.

r Cap. I. 16

and Mothers forsooke their Children, Christians (otherwise Strangers) stuck one to another, whose love of Religion proved firmer then that of Nature. St. Paul confesseth, that when he was frowned upon at Rome, being sent up thither as a Prisoner, at his first answer no man stood with him (q) but all men forsooke him, which he wished might not be laid to their charge; but the commendation of (r) Onesiphorus was, that he visited him then, and often refreshed him, sought him out diligently, and found him, and was not ashamed of his chaine: Carnall men are ever mutable in those cases, but good Christians have a constancy in them, which I beseech you let be found in you one to another, to the end, and in the end, that the love of Christ, (which hath thus constrained us to urge it unto you, and who, whom he loves, he loves to the end) may at your ends shine in your hearts also; Live in peace, and the God of love
and

and peace shall be with you.

AND now the light of my candle is going out in this place, my end is come, and the time of my departure from you is at hand, and I am glad for your sakes, as my owne that I have had such an opportunity, as this, these few Lords Dayes past, to give you some such instruction, that may both be seasonable to your present condition, and fit to be my last words to you, having briefly comprized things, according to the time allotted for my stay here, which ~~forasmuch~~ I shal now only remember you of.

The first Lords Day I had the opportunity of preaching to you after that late Storme, with which this Towne by an extraordinary successe given, was immediately taken, September 21. 1649. when not only your goods, (according to the custome of Warre) were made a spoyl of, but your lives were in the like danger and mine in an equall hazard, but by a speciall providence

In the morning in morning, it was once so
over-burthened, (January 27.)
that not long after I had begun, the
main beam of the floor broke
asunder in the midst, and so some
hundred of you instantly sunke
down together with a Gallies
founded on the same, (then filled
with divers of you) which fell upon
you too, whereby I despaired of
most of your lives, and I believe,
(according to the seventh text) you
had againe the sentence of death in
your selves, notwithstanding, such
was the Lords mercifull preser-
vation of you in his service, that
though there were old men and
children, and women with child
thus involved, yet none had any
materiall hurt, one limb broken, or
any such misse, but that within a
few dayes all were scene abroad a-
gain; of which extraordinary de-
liverance all were then so sensible,
that with one accord we instantly
repaired to this place wherein we
now are, to give God a solemn

2 Cor. 1.

3.

2 Rom. 12.

1.

Thanksgiving for it, taking for the
 text the third verse of the former
 Chapter which was Saint Pauls
 Doxology for the like. (1) Blessed
 be God, even the Father of our
 Lord Jesus Christ, the Father of
 mercies, and the God of all com-
 fort; I only make this application
 to you, in the words of the same A-
 postle (1) I beseech you brethren,
 by these mercies of God to pre-
 sent your bodies living sacrifice,
 holy, acceptable unto God, which
 is your reasonable service.

Other usefull subjects have been
 also handled, which I would not
 have you forget, viz. The severall
 good fruits reaped by afflictions;
 the means to prepare you for more;
 directions for patience under these
 from thole texts, Psalm 119. 71. It
 is good for me that I have been
 afflicted, John 16. 33. In the
 world ye shall have tribulation; but
 be of good cheere, &c.

The Salve which I thought fit
 to give you for the Cure of your

and sorrow, was to bring you
to an inward godly sorrow for your
sin, and so to turne the stream into
the right Channell, at the next way
to joy, from that text, 2 Cor. 7. 9.

Now I rejoyce, not that ye were
made sorry: but that ye sorrowed
to repentance: for ye were made
sorry after a godly manner. &c.

And in regard of the common pre-
sumptions, and mistakes of this Age
concerning the holy Spirit, I did at
large give you the evidences of it,
both negatively who had not the
Spirit, as positively who they
were that had it, both by the fruits
and severall qualifications of the
persons, from that text, Rom. 8. 9.

Now if any man have not the Spi-
rit of Christ, he is none of his.

And now lastly, in imitation of
our Saviour in his last words to the
Apostles, as this his Apostles last
words to the Church of Corinth, I
made choyle of this text, containing
a word of comfort, and an exhorta-
tion to peace and unity, that though
you

you should meet with more outward discouragements and disturbances; yet they may not be grieved by any from within, or among your selves.

And this ~~summarie~~ repetition of these things I have a president for in Saint Paul, who in the conclusion of the first Epistle to the (x) Corinthi-
ans, remembers them of what he had preached unto them, by which they should be saved, if they keepe them in memory; unlesse they had beleeved in vaine; (x) Remember ye not when I was with you, how I told you of these things; and (y) Saint Peter more fully, I will not be negligent to put you in remembrance of these things, I thinke it meet as long as I am in this tabernacle to stirre you up, by putting you in remembrance; Moreover, I will endeavour that you may be able after my decease, to have these things alwayes in remembrance, &c.

1 Cor. 15
1, 2.

2 Thes. 2
5.

2 Pet. 1.
12, 13, 15.

And let me tell you, that as you have

have of late yeares been made a
 spectacle to the world, and to men
 in the changes and distresses that
 have befallen you. So now for many
 yeares before did partake of more
 mercies. God had not dealt with
 any Towne hereabouts as he had
 with you. many yeares you had the
 constant labours of that most emi-
 nent Master-builder in the House
 of God, whose fame is not limited
 within these Dominions, whose re-
 sidence then was here. He was a
 burning and a shining light, and ye
 for a season rejoiced in it. in his
 service we have endeavoured to tread,
 though very faulty, as an infant af-
 ter a mighty man of valour: we de-
 sired to walke in the same spirit, in
 delivering the like Orthodox Do-
 ctrines, in opposition to Popery and
 prophesie, though in comparison
 but as the Candle to the Sun.

Well, that light hath been long
 agoe removed, and can scarce be
 hoped for here any more, and
 now I am to be with-drawne from
 you

you also, where I have been these
 many yeares, not knowing
 things that shall befall me, or
 where I shall be disposed to
 give me leave for cessation, in all
 humility to make a short application
 of some passages in Saint Pauls last
 speech to the Church of Ephesus
 (A. 20. 18.) which according
 to my custome, since my last returne
 to you, in expounding of the Psalm
 and Chapter before each Sermon, I
 made choyse of now to read, and
 have explained to you, whereby
 (2.) I may take you to record this
 day, that I have endeavoured to be
 free from the blood of you.

1 Ver. 26.

4 Ver. 18.

(2) Ye know from the first day since
 I came among you, after what man-
 ner I have been with you, in all
 seasons and changes, serving the
 Lord here with many tears and
 temptations which beset me since
 this Irish Rebellion; when it first
 broke out, about nine yeares agoe,
 I continued here, (having sent my
 Family into England) in that known

Seige

Signe of his Triu[m]ph by the chief
 strength of the Rebels for some
 months: what misery we then
 endured, and what wonder were
 then done for our preservation you
 may remember, which I was called
 to publish a large relation of, that
 my condition hath been since in the
 poverty of the times, and continuing
 here, though often invited to
 places of far more worldly encour-
 agement, cannot but be knowne to
 you also.

Indeed (as I hear) I have suffe-
 red in the censures of some for this
 my constancy to you in these seve-
 ral changes, but this was my prin-
 ciple I went upon, viz. That while
 there was a Flock here, I was to be
 a Shepherd, where many hun-
 dreds of Protestants did remaine. I
 was called to continue a Pastor, and
 not as the (b) hireling, who careth
 not for the sheep, but flesh and lea-
 veth the Flock, but to give my life
 with it, and for it, not knowing
 with what confidence (if I had
 made

ye. m. 2. 10.
 .82

q. 31. 3A?
 b Joh. 10.
 12, 13.

c 1 Sam. 17
28.

d Pla. 23.4

c Act. 18.9.

made an escape hence for my own
safety.) I would have answered that
once objected so (c) *Doubt, why
darest thou thither? and what
wilt thou do? whose flocks
are in the wild waste?*
And for this last hazard
concerning with you, its evident there
could be no earthly hurt to invade
me, only a conscientiousness in do-
ing that which I conceived was my
duty, and hath been my sole guide
in it, having a strong persuasion
that while I was thus in my station
(d) *though I walked through the
valley of the shadow of death, yet I
should fear no evil; which for-
mer experience gave me the affi-
red hope of.* That of God to Saint
Paul, for his stay in the City of Co-
rinth was often in my thoughts for
this Towne, (e) *I have much
people in this City, be not afraid,
for I am with thee, and no man
shall set on thee to hurt thee;*
which I found accordingly, & for
though I in the heats of persecution
sham

immediately after the Storme,
through a window of my house
went shot on the side of one, and a
Bullet shot through the Doors
reached my hand, yet I had no
hurt, and when by violence they
had broken in, (while we were all
in prayer, commending our soules
to God, and imploring his preservation
of us) God was so pleased to as-
swage that present fury of the
Soldiers, that none with me, (to
the number of about twenty of you)
received any further mischief, and
immediately after, one (unthought
of by me, whom I had not seen in
eighteen years before, who was a
Colonell in the Army) came and
protected us fully, and I took him
the rather as sent of God, in regard
others whom I depended on, wholly
neglected me: And so much for satis-
faction to that Censure.

Now let me againe retume to
that from which this caused me to
digresse. What the Apostle in his
firmnesse, that may I in my poore

measure assume, verse 20. I have kept back nothing that was profitable for you, I have declined those subjects of Discipline, in filling your eares with things of that nature, as being unprofitable and vaine, (which hath been the common theames else where) only repentance towards God, and faith towards our Lord Iesus Christ, and what might tend to unity & concord, I have not omitted to shew you; I have taught you (saith the Apostle) publiquely, and from house to house; I have not shunned to declare unto you all the counsell of God, ver. 27. Both these I have endeavoured according to my tallent among you.

First, publiquely, I have gone through the Body of Divinity, which takes in all sorts of subjects that may concerne the Counsell of the Gospel, both for the Theoreticall, and practicall part of it; I have not omitted each Lords Day in the afternoones to open unto you some

Some fundamentals of Religion, contained in the Creed, Tenne Commandments, the Lords Prayer, and Doctrine of the Sacraments, which have been often revolved sometimes larger, sometimes brief-ly, in the most plaine familiar way to the understanding of the meanest capacities, and of late yeares I have done it every day in the weeke, for half an houre to the Souldiers (who by the Commander, were duly brought to the Church for that end) whose ignorance in Religion I much pitied; a weekly *Lecture* at the request of some hath been observed also.

'Tis my comfort now, that I doe not remember since I came among you, that there hath wanted a *Morning and Evening sacrifice* any Lords Day, but there hath been a former and a latter raine of this heavenly *Manna*, and we omitted not the constant observation of the publicly modestly *Fasts* for these many yeares past, as a prepa-
Y rative

rative to the Communion then to be administered, which I would willingly now in imitation of St. Paul at *Troas* have concluded also.

And for that other branch of the Apostles teaching, viz. *from house to house*, I have often offered myself that way to your edification also, in the Catechizing of your Families at your houses, and in private admonitions, and even singly man by man, instructing such with all meeknesse, whom I heard lived irregularly, and not according to godnesse; besides, that special opportunity given at your approaching the Lords Supper, when there was alwayes set apart some time for that end: being (f) willing to spend, and be spent for your good, though I hope that of the Apostles complaint in the next words, shall not be my application, viz. *Though I love you, the lesse I be loved*; and if any thing in this shall labour (g) of a foolish confident boasting, and glorying, which

f 2 Cor. 12
15.

g Cap. 11.
16.

which was once objected unto Saint
Paul in the like, one answer of
mine must be that of his, *we have*
compelled none (at least some of you
who are strangers) in undervalue-
ing of the Ministry, as if hitherto
here it had been an office of little
use, and lesse labour; but I have
done it also as we doe all things, for
your edifying, both as a warning of
inexcusablenesse, if you bring forth
no fruit, as a *Falsu similitudo* to
such as shall succeed, whom I hearti-
ly wish all success unto, for your
furtherance and salvation.

* Cap. 17
11.

2 In a word, (in the sight of
God I speake it) I have to my ut-
most endeavoured according to my
poore ability, to gaine your soules to
God in the conversion of them, as
the chiefe thing thirsted for by me
in this world, and glad should I have
been to have seen more of the tra-
vail of my soule, among you, but if
I can but heare that others may reape
the fruit of it in my absence, I shall
rejoyce at it; if any of you have re-
fused

h Jer. 13.

17.

i Luk. 19.

42.

k Isa. 49. 4

fused instruction, and hated to be reformed, and so will cast away your owne soules. I can but say with Jeremiab, (h) My soule shall weep in secret, or as our Saviour with teares in his eyes over (i) Jerusalem; O that thou hadst known at least in this thy day those things which belong unto thy peace, and the time of thy visitation. If like St. Peter we have been casting in all night, and have caught nothing, or as the Prophet complained, (k) I have laboured in vaine, and have spent my strength for naught, yet my comfort is with him, surely my judgement is with the Lord, and my reward with my God. And yet I must needs say with joy, I have had many seales of my Ministry among you, who I trust are sealed of God to the day of redemption.

Well, the Lord in his providence hath now so ordered it that we must be parted, it may be for your good as mine, and I doubt, to speake in the words of your Apostle to the Church

Church of Ephesus, you among
whom I have these many years
been preaching the Kingdom of
God, shall here see my face no
more.

I have no more to say, but as
Isaac and Jacob to their Sons, Let
me blesse you before I dye; the ble-
ssing of Moses to the Israelites;
Deut. 33. is the most elegant one
in the whole Bible; let me take an
arrow or two out of that Quiver,
and like Jonathan shooe them be-
yond you; that the blessing of the
Lord may be you (1.) re-ward
the benediction of Reuben and Ju-
dah, vers. 6. & 7. Let him live and
not dye; longer than his dayes, and
be a helpe to him from his enemies;
is my Prayer for this Towne; that
of Levit. vers. 8. Let thy Thum-
bin and Urin be with thy holy
one: Your Incense be continually set
before thee, and sacrifice upon thy
Altar (i.e. Let the Word of God
be preached, and Prayer continued
to you) Blesse Lord his substance,

Y 3

and

* 1 Sam. 21

37.

11sa 51.

12.

cap. 58. 8.

and strike through the loins of
 them that rise up against him: and
 of them that hate him: that they
 rise not again, is my will for
 this Corporation.

In a word, the words of Mo-
 ses Benediction, are, shall be my
 Let the Eternal God be your refuge
 and under your feet be everlasting
 firmness: let him thrust out your
 enemies from before you: and slay
 Destroy them, to no more to

And now, Brethren, in the words
 of St. Paul, let us commend you to
 God: and to the word of his grace,
 which has able to build you up, and
 to give you an inheritance among
 all them that are sanctified: and in
 the words of the text, at a word, and

Finally, Brethren, farewell, be
 perfect, be of good comforts, be of
 one mind, live in peace, and be

God of love and peace shall be
 with you, to whom be
 glory for ever.

Amen. This

THis Relation following, being
mentioned, page 247. I have bin
moved by the Printer, and with the
approbation of others, to give you
here the whole, and the rather be-
cause it hath been published before,
but imperfectly, I have omitted the
subscription of their names, in re-
gard there are but two of them now
living. I hope none will be so par-
tial as to disapprove Goodwille for
the persons he meets it in, if any
doubt may be made of it for the
suppressing of Popery for the future,
by the present of a further year a-
gainst it, and the sign of what hath
been the consequence of a conmi-
vance of it there, I shall have my
enlighten'd eye. I. J. T. T. T. T.

Having proved that the pap-
ist is a Christian in this in-
stance, and that he is not in any worldly thing, but
in those special things wherein our
Y. Above. A. T. T. T. T.

moved by the water and with the
 true Copy of the Judgement of
 the Bishops of the land concerning
 toleration of Popery, agreed upon
 and subscribed, Novemb. 26
 anno 1646. and published in a
 Sermon before the Lord Deputy
 and the State at Christ
 Church, Dublin, in Ireland, by
 Dr. Downham Bishop of Down,
 with the speech he made before
 and after it, according to the
 same Copy, which upon request
 he gave, and hath remained
 with me ever since.

The Text, Luk. 1. 73, 74, 75.

HAVING proved that the happi-
 ness of a Christian in this life
 consists not in any worldly thing, but
 in those speciall things wherein our
 souls are saved; I inferred, that in
 our judgements we are to offer, in our
 affections desire, in our endeavours

to labour for those special blessings
in heavenly things, above all the
things in this world, esteeming all
worldly things but as *chaff and dunt*
in comparison of these saving graces,
for what is our happiness, that must
be esteemed our chiefest good: and
therefore as our Saviour exhorts us,
*Mat. 6. 23. we must first and
principally seeke the Kingdome of
God, and his righteousness.*

This is our duty, but what is our
practice, doe we first and principally
above all other things, *seeke Gods
Kingdome, and his righteousness,*
or rather doe we not subordinate
Religion, and the keeping of a good
Conscience for outward and worldly
respects, is not this the common
condition of all worldly minded per-
sons to set their *soules to sale*, taking
for the price thereof, that worldly
thing which they pretence. Are not
many among us for their owne gain,
and for other outward respects,
willing and ready to consent to tol-
leration of false Religion, and there-

thereby making themselves guilty of
 a great offence, in putting to sale not
 only their owne soules, but also the
 soules of others? But what is to be
 thought of Toleration of Religion?
 I will not deliver my owne pri-
 vate opinion, but the judgement of
 the *Arch-Bishops, and Bishops* of
 this Kingdom, which I thinke good
 to publish unto you, that whoso-
 ever shall happen the World may
 know, that we wise men con-
 sidering to the honour of the
Church and the
 Kingdom, and the
 or rather doe we not subordinate
 Religion, and the keeping of a good
 Conscience for outward and worldly
 respects, is not this the common
 condition of all worldly minded per-
 sons to let their soules to be sold
 for the price thereof that worldly
 thing which they pretence. Are not
 many among us for their owne gain
 for other outward respects
 willing and ready to consent to tol-
 eration of false Religion, and
 there-

The Judgement of the Arch-Bishops,
and Bishops of Ireland, as con-
cerning Tolleration of
Religion.

THe Religion of the Papists is
Superstitious and Idolatrous,
their Faith and Doctrine Errone-
ous and Hereticall, their Church
in respect of both Apostaticall: To
give them therefore a Tolleration,
or to consent that they may freely
exercise their Religion, and con-
fesse their Faith and Doctrine is a
grievous sinne, and that in two re-
spects.

First, It is to make our selves
accessary not only to their Super-
stitions, Idolatry, Heresies, and in
a word, to all their abominations of
Popery, but also (which is a con-
sequence of the former) to the
perdition of the seduced People,
which perish in the deluge of the
Catholique Apostacy.

Secondly, To grant them a Tol-
leration,

leration, in respect of any money to be given, or contribution, to be made by them, is to set Religion to sale, and withall the soules of the People, whom Christ our Saviour hath redeemed with his most precious blood; and as it is a great sinne, so it is matter of most dangerous consequence.

The consideration whereof we leave to the wise and judicious beseeching the zealous God of Truth to make all those who are in authority Zealous of Gods glory, and the advancement of true Religion, zealous, resolute, and courageous against all Popery, Superstition, and Idolatry (and with the Psalmist, Let all the people say, Amen.)

Conferred and agreed upon the 26. of Novemb. 1626. and subscribed by each.

After it was published as above-said, it was immediately added by him as followeth:

Obj

Obi But some may object in
 saying you hinder the Kings
 service. God forbid that what is
 spoken for the maintenance of Reli-
 gion and the Service of God
 should be thought to be a hinde-
 rance of the Kings service: but
 we are so farre from that, as with
 all our hearts we desire not only that
 the sole Army of Fifts thousand
 five hundred may be maintained:
 but also that a farre greater Army,
 besides that, of Trained Souldiers be
 settled for the defence of the Coun-
 try; only this we desire, that his
 gracious Majesty will be pleased to
 reserve to himselfe the most of those
 peculiar Graces which of late have
 been offered, the greatest whereof
 might much better be reserved for
 the maintenance of the Army, then
 granted for the dishonour of God,
 and the King, to the prejudice and
 impeachment of true Religion, and
 countenance of the contrary. And
 what is wanting towards the main-
 tenance

tenance of the Army, either by those
 favours reserved or by the Kings
 Revenue (if he be pleased to imploy
 it that way) may be supplied by
 the Country, and I doubt not but
 all good Subjects, and sound Chri-
 stians will be very forward to ad-
 vance the Kings Service in that kind.
 To which I exhort all those that are
 Professors of the Gospel to shew
 their forwardnesse in this behalfe, to
 the utmost of their powers, &c.

Whereas

V Hereas there hath been a Book lately printed, and thus entitled, *A Method for Meditation, or a Manual of Divine duties, fit for every Christians practice*, by James Usher Arch-Bishop of Armagh, and Lord Primate of Ireland; I am desired by *himselſe*, and in *his name* to declare, that it is none of his *compoſing*; for though ſome-what of the *matter* might have been collected from ſome Sermons of his in Ireland, yet there are ſo many *miftakes*, and *impertinent paſſages* in it, that he is conſtrained hereby to let the world know how much he hath been injured by it.

May 26. 1651.

Nich. Bernard.

FINIS.